

Conversion

Introduction.

One of the great men of India, Srivarama Shastri, perhaps after Mahatma Gandhi and Jawahar Lal Nehru, the greatest man of modern India, was asked by the writer: "Mr. Shastri, do you share the skepticism of Poona?" Poona City and environs ~~is~~ the most skeptical portion of India. He replied: "I'm not religious, but I'm not irreligious. Religion is not real to me. I wish it were. I have no divine spark to give to the servants of India Society of which I am the head. My heart is ashes. Now religion seems real to you. How did it become real?" I told him of my conversion. When I got finished he thoughtfully said: "I see what I need: I need conversion. Either I must find conversion for my self, or else I must warm up my heart against some body's heart who has been converted."

This revelation by ~~this~~^{the} great and noble modern Hindu is a first uncovering of the soul of modern man in East and West. The soul of modern man is depicted by Jesus when He said that the nucleus spirit left a man & when he returned he found it "swept and garnished" and "empty". It was ~~as the~~ Modern man's soul is "swept" of many a superstition, "garnished" with many bits of scientific knowledge and with scientific gadgets & conveniences, but "empty" of any real way of life. ~~of life~~ He knows everything about life except how to live it. He is filled with mental confusion and spiritual chaos. He is empty of a positive way of life. He needs conversion.

This same Mr. Shastri, presiding over one of my addresses to non-Christians & Christians, said in his introduction: "We always know where Stanley Jay

is coming out. If he begins at the binomial theory he will come out at the place of conversion."

Two things stand out in these statements of Dr. Shastri: 1. Modern man, even at his highest and noblest, is, for the most part, empty. The old is gone & the new has not yet been born. 2. The inevitability of conversion. Begin where you will with this business called life - ~~start~~^{avoid} at the binomial theory - and you will come out at the ^{place of the} necessity of conversion. What man, ~~not~~ Eastern man or Western man, but man as man, needs is conversion.

In these two things is found the thesis of this book: Modern man is empty & needs conversion. Conversion is inevitable.

And the urgency for conversion ~~for conversion~~ is to be found in the speed at which life is going to construction or chaos. All the old time tables are out of date. When my grandson, Stanley, was asked at four years of age what he wanted to be ^{where he grew up,} he replied without hesitation: "I want to be a chimpanzee & sit up in a tree & eat bananas." At six, when asked ^{what he wanted to be,} he replied, just as unhesitatingly, "I want to be a space man. I want to find out what is out there in space." From chimpanzee to space man in two years marks the speed at which modern ^{life} ~~man~~ is advancing. But the difficulty is that the space man ~~at~~ with all his intelligence still has the soul of a chimpanzee. He is handling ^{vast} forces with great intelligence, but he is morally and spiritually unfit to handle those forces. The space man has thrown away the banana and is now chewing on sticks of dynamite. He may blow himself and our civilization to pieces. He needs conversion.

We are ^{growingly} sure ~~sure~~ that conversion is necessary, but is

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~~Conversion~~ ³
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Introduction.

Is another book on Conversion needed? We have had some great books on Conversion, for instance, Jackson's, "The Fact of Conversion," and Bebbie's, "Twice-Born Men". But Jackson's book was written with the back ground of ^{more than} a generation ago. That back ground has now changed - one is almost tempted to say, completely changed. The basic needs are the same, but changing environmental factors bring out areas of need undreamed of a generation or two ago. Securities which ~~we~~ ^{the} thought were secure in days gone by, have been dissolved, not only in the acids of modern thinking, but also in the acids of modern fact, for instance, the discovery of nuclear energy. Modern man feels stripped, naked, alone, bereft of cosmic support. Has conversion any ~~relevance~~ ^{relevance} for him? \neq

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Bebbie's book was the story of the conversions of the down-and-outs, the people on skid-row. And a glorious story it is! But while that area of need is still there, the need for conversion has moved up into so-called respectability - among the up-and-outs. And the need is just as great, and in some ways greater, among this class than among those in obvious need. For behind this facade of respectability ^{are} going on conflicts and fears and just sheer emptiness which is appalling. Modern man wouldn't live with God, so now he can't live with himself. The doctor's offices are filled with distressed people who are passing on the sicknesses of their minds & their souls to their bodies. And the psychiatrists' offices even more so, including, ^{very} ~~very~~ often, the psychiatrist himself. Said a prominent surgeon: "That psychiatrist is the only really integrated psychiatrist I've ever seen." An overstatement.

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And this was from the Communist maps of a large Indian city. At the inauguration of a ^(Hindu) ~~Christian~~ College, the president said: "We must make this a real Christian College." A ~~good~~ Hindu Governor of an Indian State said to a Hindu doctor in charge of a leper sanatorium: "You are doing a real bit of Christian service here." I repeat: The church has ~~many~~ critics ~~but no rivals~~ ^{many} critics, but no rivals in the work of human redemption. But!

And that "but" is a big one - and important. For about one third of the membership of the churches is responsible for this redemption thrust into the soul of humanity. The rest are going along for a ride. I have often said to a congregation at home and abroad: "This audience can probably be divided into three classes: one inner circle to whom religion is first-hand, vital and life-changing. It gives goal & power to move on to that goal. It cleanses the guilt of the past, gives adequate resources for the present and confidence in the future. It makes life add up to sense and meaning and value. God is not a name but a living reality. They call Jesus a savior, for ~~he~~ ^{he} saves them now - from sin & from what they don't want to be to what they want to be. It bases their love upon human need, gives them a joy, unspeakable and full of glory & an abiding peace which remains amid the flux of circumstances. Their conversion is real and it is working.

Around this inner circle is the second group to whom religion is not first-hand but second-hand. They get their faith from their surroundings - from books, from services, from relatives, from social customs. Take these things away and they collapse.

For instance, why is it that in America, while the average percentage of the people who belong to the churches is 62% in the country as a whole, the average on the West Coast is 24%? The answer is simple: the people from the East & Middle-West migrating to the West Coast had, in many cases, a second-hand type of faith. When the ~~environmental~~ ^{environmental} factors which sustained their faith were taken away they did not have enough first hand contact with God to sustain the strain of transplantation so they dropped away. A little more than one out of three ^{spiritually} had what it takes. This second-hand group believe in God, but don't know Him. They stumble from event to event in half-light without guidance. They feel frustrated & empty. A bankey, ^{hand} went blind, member of church, but it was all second-hand. So he was frustrated. Told me he was like a cartoon he had seen of a monkey on the back of a dog, holding a piece of meat at the end of a stick just in front of the dog's nose. The dog was worn out. So he too, ^{he said,} was worn out in searching for God but never finding. This second group is a frustrated, dissatisfied group.

The third group is further removed from reality. They have no faith, first- or second-hand. But they stay within the church - completely empty. Some one has facetiously said: "The church is filled with empty people." Overstated, but enough truth in it to make it sting. It is certainly true of this third group. And it is serious. For when God goes, goal goes; when goal goes, meaning goes; when meaning goes, value goes. And ^{their} life turns dead on their hands. They live as dead souls in a dead universe - and yet come -
pelled to live outwardly.

So within the church only about one third of the people know what conversion is in any vital

Another bishop of another denomination
said after retirement: "In empty & frustrated
taken out of the line light & beam line at the
center of things he found he had nothing
to sustain him. He needed conversion."

way. The other two thirds need conversion.

In this two thirds ^{who need conversion} are to be found pastors,
Sunday school teachers, official members - and
bishops. The Metropolitan of India, ^{the head} ^{his} ^{top} ^{of} ^{his} ^{denomination} said ~~that~~
in one of my meetings: "Life for me began at
72." Up to 72 he was a respectable, moral, devoted
ecclesiast but unconverted. The next ten years
of his life were fruitful beyond measure - more
fruitful than the previous seventy two.

In our Assemblies of East & West we begin
with what we call "The Morning of the Open
Heart," in which we tell our needs. We ask, "Why
have you come? What do you want? What do you
really need?" We tell them that they don't have to tell
their needs & they will not be out of the fellowship
if they do not tell, but that they will be poorer and
so will we, if they do not tell. Moreover, we remind
them that if they act as though they have no needs
then we know they have most of all. They have the
need of seeing and confessing their needs. So we
find them glad ^{expressing} ~~confessing~~ their needs in a
fellowship of confidence. We give four or five
hours to this catharsis. The reaction of one mem-
ber, who listened to it for the first time, was: "Good
gracious, how are all the disrupted people in the
country here?" My reply was: "No, you have a cross
section of the church ^{life} ^{honestly} revealed. In the
ordinary church it is suppressed by respectability,
by a desire to appear better than we really are. Here
^{in the Assemblies} we have learned to be simple & honest & real. But
wait till the last day, 'The Morning of the Over-
flowing Heart,' and you will think you will have
all the transformed people of the country here. For
ninety five to ninety eight percent will go away
transformed & radiant - converted!"

In this Introduction we seem to have slanted the need of conversion toward the respectable beginning with a highly respectable Hindu and ending with the rank and file of church members and church leaders. Have we swung away from the needs of the down-and-out? No, this book will be filled with cases of conversion of the down-and-out, as well as the cases of the up-and-ants and all shades between, including teen-agers & children. A teen-ager, bubbling with joy over a new found experience of conversion, said to me recent ly: "Want you write a book for teen-agers?" I replied: "I'm not certain I can. That takes brains! But I will slant my next book - ~~this book~~ the book on Conversion, toward teen-agers." She went away satisfied by that slanting.

This book is slanted toward ^{the} human need for conversion wherever that need is found - inside the church & outside the church, the respectable and the rotter, the Christian & the non-Christian, the young & the old, the intellectual and the non-intellectual, the moral & the immoral - it is pointed toward human need and that need is universal.

These cases of conversions and those observations about them, ~~have been gathered~~ and deductions from them, have been gathered from almost every country & class in the world during an evangelistic ministry for over fifty years. So it is not abstract discussion about conversion & its theoretical need - it is a revelation of how it works wonders in changed human lives in all climes & all classes & all races. The range will be from millionaires and diplomats to cannibals in Africa and all types between. This fact of conversion,

added up over the whole range of living, opens an amazing possibility. We are not destined by heredity, by environment, by habit, by our past to remain what we are. We can be changed, converted, here and now at any age, ~~any~~ with any background, ~~with~~ ⁱⁿ any environment and with however a messed-up past & however a mixed-up present. God has an answer and that answer is the offer of conversion.

A woman said in the "Hour of the Open Heart", "I am about to fall into the kind of a person I don't want to be." Some have already jelled, some are about to jell, and some are in danger of jelling. But no one need remain what he is, or about to be, for the ~~wide open~~ ^{person} door to change is open - conversion. And no ~~one~~ ^{person} & no thing can keep you from entering that door - except your own refusal to enter. Conversion is God's answer to man's need.

E. Stanley Jones.

The head of a medical College said to the writer: "If your ministers can't produce conversions we doctors will have to, for life demands it." He was right - life does demand conversion.

E. Stanley Jones.

① (Revised) ✓

Chapter I The Necessity of Conversion.

We divide humanity into many classes - white and ^{colored} ~~colored~~, rich and poor, educated and uneducated; Americans and non-Americans, East and West; the modern Japanese youth divide people into "wet" and "dry" - the "wet" are those who observe customs and morality and the "dry" are those who do as they like! But Jesus drew a line down through all these distinctions & divided humanity into just two classes: The unconverted and the converted, the once-born & the twice-born. And all men line up on one side or the other of that line. And no other division matters - this is a division that divides. And it is a division that runs through time and eternity.

~~Except~~ ^{Verily, verily} a man be born again he cannot see the Kingdom of God.
"Truly, truly, I say to you, unless one is born again he cannot see the Kingdom of God."

"Except ye be converted and become as little children ye cannot enter the Kingdom of God."

Was this an arbitrary imposition on life? We will ask what did Jesus mean by being born ^{again} ~~again~~ and being "converted"? Obviously He meant something very, very important, for having it or not having it divided men - all men - for time & eternity. We will take up in another chapter an exposition of conversion & the new birth. But we must clear ^{before we go on} ~~before we go on~~ a confusion in many minds between ~~proselytism~~ ^{proselytism} and conversion. They are the same for many people. But nothing could be further from the thought of Jesus than to make them one - He rejected one & insisted on the other. He said to the religious leaders of that day: "You compass land & sea to gain a proselyte and when you gain him you make him two fold more a

child of hell than yourselves." He rejected this scramble for numbers which only added to their collective egotism - an essentially irreligious process. For proselytism is ^a change from one group to another without any ~~other~~ necessary change in character and life. It is a change of label, but not of life. Conversion, on the other hand, is a change in character and life followed by an outer change of allegiance corresponding to that inner change. A Hindu said to me one day: "I'll become a ^{baptised} Christian if you give me 20,000 rupees and a good job." I replied: "My brother, if you ^{should} lay down 20,000 rupees at my feet + say, 'Please, baptize me,' I would refuse it - and you!" Proselytism + conversion are poles apart + to confuse them is to degrade the most precious thing that life holds - conversion. It is to confuse love and lust, beauty and ugliness, life and death.

When Jesus divided men in this way
 Moreover, to confuse ^{being converted} ~~conversion~~ with being inside the Church & ^{being} ~~unconverted~~ with being outside the Church is to fall into the same fatal error. For Jesus ^{urged} ~~said~~ this ^{necessity of} ~~about~~ being born again ^{upon Nicodemus} to a highly ^{respectable} religious teacher of Israel. Why did He say this straight off: "You must be born anew?" The reason obviously was that He saw Nicodemus steal in at night, looking this way, that way, before he entered, afraid of what people would say about ^{his} coming to see this young disturber of the status quo. Nicodemus was head-centered instead of God-centered. Some are self-centered, some head-centered and some are God-centered. Nicodemus belonged to a combination of the first two, and not to the last. So Jesus had to

gently to put him on the side of those who do not see the Kingdom of God, ~~both now & forever~~.

But was this an arbitrary imposition of an arbitrary division imposed on life - imposed by a Gentle Fanatic? Or did Jesus not impose something on life, but expose something out of life? True, life too say: "You must be born again" and "Except ye be converted ye cannot ^{enter} the Kingdom of God"? Is life rendering the same verdict that Jesus ~~pronounced~~ ^{pronounced} two thousand years ago? And with increasing insistence and urgency? Listen in to what is happening, revealed in doctors' offices where the disrupted are passing on the illness of their minds and souls to their bodies; to what the Psychiatrists' couches are saying as patients reveal their mental and emotional and ~~temp~~ spiritual tangles; to what lies back of a facade of respectability in homes where marital conflicts are teetering on the verge of breakdown & break up; to what ~~business~~ the strained relations between ~~cap~~ management & labor are saying as they ^{sullage} harden into hostility or open conflict; to what the relations between parents and children say as unconverted parents are irritated to distraction at seeing their children practicing their own sins; to what self-centered and egotistical national representatives are unconsciously saying as they stumble from failure to failure to find agreements - agreements which affect the destiny of us all; to what the sheer boredom and emptiness of life is saying silently in many a heart; to what the gudge of estrangement through guilt is saying as it gnaws at the conscience night and day. Listen to life as is. And you will hear in an increasing crescendo: "You must

"Except
be born again," ~~except~~ ^{now or} you be converted you
cannot live ~~and hereafter~~."

The ^{head} of a medical College said to me, "If
you ~~ministers~~ ^{me} can't produce conversion ~~the~~
doctors will have to." "For life demands it. The
whole of life is a commentary on what I've just
said. Do we need to call the roll of witnesses
that life breaks down without conversion?"

Here is what H. G. Wells wrote shortly before
his death: "A frightful queeriness has come into
life. Hitherto events have been held together
by a certain logical consistency as the heavenly
bodies have been held together by the golden
cord of gravitation. Now it is as if that cord had
vanished and everything is driven anyhow, any-
where, at a steadily increasing velocity. The
writer is convinced that there is no way out, or
around, or through the impasse. It is the end."
Here was a great mind, without an inner sustain-
ing conversion, up against a blank wall of
futility: "It is the end." But that "end," through con-
version, could turn into a "beginning." As it has
for many - as many as have tried it.

Said one of the greatest statesmen of our
time to the writer: "I'm fed up." His patriotism &
his devotion, without conversion, had run its
course & was not sufficient to sustain him. Another
great statesman said just recently to the writer:
"We've reached bottom." Life, without conversion,
had no ~~it~~ sustaining hope. Another in high
office said: "My religion & my philosophy have
let me down. So I hate my work & I hate life."
His ^{and his philosophy} religion did not provide for conversion, so
it let him down.

A Japanese Governor introduced me in

these words: "I'm a man here tonight without a faith. I wish I had a faith. I envy those of you who do ~~also~~ have a faith. But I'm a lost sheep. I've come here tonight to gain a faith ^{if possible} through the speaker. And I hope you will gain one too." And he was a trustee of a Buddhist temple.

A Japanese doctor said to me that "the ber-
culosis had been ousted as killer No. 1 in Japan
in favor of heart disease and high blood
pressure". When I asked him the cause, he replied:
"Spiritual ~~uncasiness~~ ^{uncasiness}". At the close of the war the
philosophy of a great people had collapsed. They
were not a divine people, with a divine ~~destiny~~
Emperor, with a divine destiny to rule. That con-
ception of life went down in blood & ruin. And left
a vacuum. And neither nature nor human nature
can stand a vacuum. So this sense of vacuum
has sent up the blood pressure of a whole nation.

Yung, the great psychiatrist, said: "The
central neurosis of our time is emptiness." And
human nature simply can't stand ^{emptiness and} meaninglessness.
It gets jumpy, jittery, goes to pieces.

And the tragic thing is that this sense of
meaninglessness has become a characteristic of
our modern climate. Prof. W. F. Floyd of Prince-
ton University said: "It is the essence of the modern
mind that the universe is meaningless and pur-
poseless." The modern mind has given us knowledge
and conveniences - and emptiness!

And ^{of one of our great universities} ~~one~~ graduate said to Sam Shoemaker:
"I don't know what is the matter with me, but I
feel lost." ^{Dr. Shoemaker} He quoted that remark to a number of
his contemporaries and about nine out of ten
replied: "That's me!"

And that sense of lostness has produced a
sense of cynicism and lack of faith in anything or

any lesson. A young man said to a professor of P. history: "What's your racket?" The professor replied that he was a professor of history and then asked: "Are you interested in history?" "None," he replied: "I'm willing to let bygones be bygones." Not interested in anything, for nothing gave a basic meaning and goal to life. He needed a conversion.

Leigh Hunt, speaking of Napoleon's final weeks when he escaped from Elba and made his stand at Waterloo, wrote: "No great principle stood by him." That is the case at the bottom of the sense of lostness in the soul of the modern ~~man~~ ^{new man}: No great principle stands by them. They feel orphaned, estranged, alone - terribly alone. An atheist has been defined as "a man who has no invisible means of support." But many who would not want to be called atheists have that same sense of lacking invisible support. They go down under the pressure of circumstances, for they have no invisible means of support.

I saw a man stagger through a railway station in Japan with a huge carton on his bent back. On the carton were the words: "The Universe". An individual bent under the weight of the universe! But that graphically describes what has happened to the individual: through ^{papers,} news papers, radio and television the "universe" and its troubles are daily laid on the back of staggering individuals. In addition he has to bear his own individual burden within his heart. And without ^a sustaining conversion no wonder so many crack up under it.

In India a man spoke to Rotary for an hour on "Nothing". For this "Nothingness", ^{sunyavadi} has been built up into a philosophy. Having nothing

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An Indian Christian said of a certain man:
"He is suffering from nothingness." Many do.
to sustain them they capitalize it and take refuge
in nothingness. So the empty take refuge in Empti-
ness. But you cannot change Emptiness into Full-
ness by capitalizing it. Emptiness has to be
changed into Fullness by conversion! ~~At Christian~~

each
feet
A pastor's son, brilliant and a personel
man in a great corporation, said to his father: "I'm
trying hard to be an atheist, but I'm having a h-
of a time at it!" He and his nurse wife are
spending forty dollars a week with the same
psychiatrist. Conversion would take them
out of this fly-paper of self-preoccupation &
would send them on their way rejoicing, ~~and~~
and because released.

A sister ~~said~~ ^{told} of her brother who does
not go to church, that he had said: "I don't need
the money, but I work just to run away from
myself." And his wife added: "I work to keep
from committing suicide." Conversion would
put back meaning & value & goal to life. They
"muddle through" without it.

~~As for~~ Sir Thomas Salt, inventor of Alpaca,
founder of Saltaire heard a preacher say he saw
a caterpillar crawl up a painted stick in search
of a juicy twig only to have to retrace his steps. There
are the painted sticks of pleasure, wealth, power
& fame. Men climb them only to have to retrace
their steps. The next day the baronet visited the
preacher & said: "I have ^{been} climbing those painted
sticks. I'm a weary man. Is there ~~rest~~ rest for
a weary millionaire?" He found rest and release
through the words of Jesus: "Come unto me all ye
that labor and are heavy laden & I will give
you rest." Conversion turned weariness into
worthwhileness.

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A Hindu atheist said to me: "I'm like a broken radio receiving set trying to get the more length." An enquirer came in just after I had my talk with him and I called him back & asked him if he wouldnt interpret for me as I talked to this enquirer in a language I didnt know. He gladly assented. An atheist interpreting the Christian message to an enquirer! And he did it enthusiastically, adding emphasis to my points. For the first time in his life he came in contact with something positive, something hopeful, something constructive. He was only a transmitter, but the feel of it was good! The finding of it would be what he was really wanting, amid all his atheism.

And what shall we say of those who take refuge in narcotics? Its an escape out of futility. I talked to an alcoholic. I felt he was agreeing with me about everything, so I suggested that we get down on our knees & ^{that} he make his surrender to God. I went to my knees, thinking he would gladly lay his troubled life at the feet of Christ. But he stiffened, set bolt upright and said between clenched teeth: "I'll be d - if I do." So I prayed without him. When I ^{was} interrupted by a noise I opened my eyes & ^{saw that} he had slipped out into the bathroom to get a swig of liquor to sustain him through the ordeal of resisting salvation. He had always turned to liquor as the way out & in the greatest crisis of his life he turned to it again. He wanted a refuge from - salvation! ^{Later} On his death bed he turned feebly to God offering ^{ruined} surrendering his ~~damned~~ life to save his ^{ruined} ~~damned~~ soul. And the Love that ^{had} followed him all the years ^{embraced} ~~enfolded~~ him & bade heaven rejoice. Conversion would have saved his life as well as his soul.

~~As we review the need for conversion the~~
~~witness crowd in upon us from every hand.~~

In a city were two signs side by side: "Go to Church. Find strength for your life." Next to it: "where there is Budweiser there is life." These two signs represent two approaches to life - one is from the ^{inward} ~~in~~ to the outward, the other is the outward to the inward. One depends on inward salvation from guilt and fear and conflict; the other depends on outward stimulants - pick-me-ups that let you ^{and tranquility} ~~are~~ down. The increase in narcotic consumption is the outer symptom of a deep need for conversion. It is the pagan substitute for conversion - with pathetic results.

When we turn to the philosophers, ^{and psychiatrists} and writers and novelists we hear the same sense of inadequacy, ^{often} deepening into despair.

Dr. Hocking, Harvard philosopher, at the Jerusalem Conference said that man ~~to~~ brings himself up to a certain place and then finds he has no resources in him self to complete himself. Then he must be completed from without, ^{but} something beyond himself. I held my breath awaiting to see whether he would say the word. But he didn't. at the close I said: "Dr. Hocking, why didn't you say the word?" "What word?" he asked. I replied: "When you said, man has not enough resources in him self to complete him self, but must be completed by something outside him self, why didn't you say, 'Conversion, new birth, born from above?'" He thoughtfully replied: "I'm a philosopher, I can't say the word; you are an missionary and an evangelist, you can say the word." "But," I replied: "I'm not willing for you to turn it over to me, if you see it, you should say it." But whether through spoken word or by implication or by revealing silences

philosophy does say the word - it points to the need of conversion, of being born from above.

Listen to this despairing word from an Eastern philosopher: "A blind turtle and an ox-yoke are floating on a vast ocean and the turtle has as much chance of putting his head through that yoke as you have of being reborn as a man and not an animal." A Western philosopher Bertrand Russell is of the same mood when he suggests as the remedy of this "unyielding despair."

And men respond to these philosophers of despair, for it represents their own mood. "Who speaks most powerfully to and for the mass of this generation? These poets, artists, and philosophers who preach despair and sing of bleak encounter with silence and futility and non-being." (Toward a Theology of Evangelism, Julian N. Holt, ^{P. 15})

These writers can say:

"In my nostrils there is the odor
Of Death and dissolution;

but they cannot say only the Christian faith with its belief in conversion can say; ^{and by saying}

"But there is also the fragrance
Of an eternal Spring," (Ibid. P. 24)

When we turn to pagan psychiatry we find that same sense of final futility - man hasn't enough resources in himself to complete himself. In establishing a Christian Psychiatric Center, Nurmangil Psychiatric Center, Lucknow, India, we defined the relationship of Christianity and psychiatry thus: "Psychiatry carried on under Christian auspices and with the Christian motive and spirit has as its aim to help the patient to become ^{mentally and emotionally} sufficient ^{fact-loose} to make an intelligent surrender of himself to God; and to provide techniques to

develop the new life. The end of the whole process is to get the patient off his own hands into the hands of God, for the basic cause of his mental and emotional upset is self-centered preoccupation. But pagan psychiatry has no way of getting that release, for it has no purpose or method of self-surrender to God. The patient is supposed to be cured by self-knowledge - a fallacy. If the self-knowledge doesn't lead him to self-surrender ^{to God} then it leaves him turning round on himself, which is the disease itself, however ^{filled with knowledge} ~~enlightened~~ it may be. The high-priest of pagan psychiatry, Freud, said: "In our view the truth of religion may be altogether disregarded... I ask you - feeling and our loving powers determine ^{human} destiny." I would suspect a premise which brought me to the conclusion that "dark, ~~unfeeling~~ and ~~unloving~~ feeling and our loving powers determine human destiny." For if you believe that then it cuts the nerve of your faith in the possibility of human nature being changed. Conversion is ruled out & with conversion ruled out there is nothing to do but ^{to} sink back into the fatalities of our feeling & our loving ^{forces} ~~nature~~, residing in the subconscious.

A psychiatrist called up a friend of mine, a minister and said: "Can you help me? These patients hang on my belt as though I were God. They call me up at 2, 3, 4 o'clock in the morning to talk with me. It's getting on my nerves. I can't stand it." The minister suggested the book "The Way." He read seven pages and was converted, then & there, gloriously converted. He told the pastor he had been charging fifty dollars an hour for treatment, & he also added that after when ^{that} the patients ~~were~~ were about to be discharged he would raise another

These pointed words by Dr. Henry Sloane Coffin sum up the trend: "Current psychology adds to the moral alibi. Men and women love themselves analyzed, & find sin and Satan in landing the ugly names which vigorous religion attached to sin, where there are re-christened with labels with no suggestion of guilt. They are maladjusted, or introverted, rather than dishonest or selfish. A middle aged father tries of his wife & becomes involved with a young woman half his age. & is told by a practitioner that he is suffering from a spasm of re-adorance, when he ought to be struck in the face with, 'How shall I comfort add this?'"

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another issue and string them out - at fifty dollars an hour! After his conversion he cut his prices to eight dollars an hour and did a lot of free work. He became tremendously excited over this matter of Christianity. A new possibility opened up before him self and his patients - conversion. The fatalism of being in the grip of dark, unfeeling and unloving powers was broken - broken by conversion - a conversion that brought him into saving contact with the power of Light & Love and Life. No wonder a leading ~~psychologist~~ ^{psychiatrist} said to Byron Green: "I need a religious experience myself for my patients need it and I can't give it to them unless I have it myself." Another psychologist said: "I always send my patients to the church, for there the forgiveness of sins is preached." A psychiatrist who dealt with the disrupted of Hollywood at high fees said: "All these patients of mine need is a maverick's bench."

→ When we turn to the scientists we find ourselves smiling a very smile at the statement of Adam Smith in the beginning days of modern science: "Science is the great antidote to the poison of enthusiasm and superstition. When we have learned to make sensible use of science the world will not be filled with war, ignorance, prejudice, superstition and fear." We smile especially at ~~that last~~ those last two words "and fear"! For at this very moment we are in the grip of a world fear brought on by the creation of atomic bombs by science. Some of the makers of the atomic bombs called together the ministers around Chicago & ~~said~~ in a two days ~~conference~~ ^{conference} said: "Frankly, we're frightened. We can produce the means in atomic

energy, but we can't produce the ends for which those means are to be used. And unless our ministers can produce the moral & spiritual ends for which atomic energy is to be used, then we're sunk." Science turned to religion and cried: "Save us or we perish." And they meant it; for they saw that unless a conversion ^{took place,} - individual or collective - ^{which would turn} atomic energy from destruction to construction, then we are sunk, literally sunk. The need is simple and profound: conversion!

When we hear the founder of American Behaviorism, Dr. John B. Watson, saying: "We need nothing to explain human behavior but the ordinary laws of physics and chemistry," I am reminded of saying to Dr. George Carter, the great Negro saint & scientist, that a professor of chemistry had said to me that life was no more than a flaring up of a flame from the combustion of chemical elements, and ^{he} hearing the great chemist ~~say~~ shaking his head & saying, "The poor man, the poor man!" And that was all! And it was enough. For anyone who holds that human behavior & human life can be explained in terms of physics & chemistry is a poor man, with a poor view of life, and with a poor power to help human behavior and human life. He needs conversion in view point and in person.

When we turn to organized religion does it speak of the need of conversion? It certainly does - and with louder & louder insistence. When the Archbishop's Report on Evangelism says: "The Church is more a field for evangelism, rather than a force for evangelism," it spoke the sober truth. I have said also that ^{probably} two thirds of the membership

But ~~what~~ But what can you expect in the City if the ministers too lack conversion? A senior in a Theological Seminary asks: "What do you mean by being born again?" He hadn't run across it in the Seminary. A ~~the~~ student ^{who had} just passed ^{out} from the Seminary said to me: "What do you mean by self-surrender? I never heard the word in the Seminary?" A book on "Pastoral ~~Counseling~~ Counseling" says in the Preface: "Let no one think he will be converted through the reading of this book." When I laid it down I thought to myself: "No danger of any one being converted through the reading of that book. He never gets near it." The word self-surrender was not used in the book, nor hinted at. The counseling was about *marginal issues with the essential ^{self} untouched, hence unconverted.

A Polish Catholic courted an American girl. He went to church with her. He got up from her side & went to the altar. The girl said to herself: "Here I am praying for my Roman Catholic husband ^{to be} and he goes forward, while I, an unconverted Methodist, don't go forward." She went forward & they were both converted. They called up the Methodist pastor to tell him the good news. He was cold: "You'll get over that. It often happens." They couldn't get what they wanted ^{in that church} so they went to another church. ~~Here were "live christians but under a dead man."~~

used after:

~~Some one asked~~ A lady said to a minister: "What does the cross mean?" And the minister replied: "Well, I don't know a better way to decorate the top of a church, do you?"

A Negro man summed it up in these words: "You can no more tell what you don't know, than you can come back from you aint been."

Unconverted, or half-converted ministers in the pulpit produce unconverted or half-converted people in the pew. Some one facetiously defined a Methodist as "a man who has just enough religion to make him feel uneasy in a cock-tail bar and not enough ^{religion} to make him feel at home in a prayer meeting." If any one of another denomination, reading the above, is about to throw the first stone at the Methodist, it might be well for him to look into the looking glass first!

Sam Shoemaker ~~says~~ says pointedly that "many are not converted, but a little civilized by their religion."

I picked up my bottle of "Vitamin," my ^{vitamin} grass tablets. The wrapper of the bottle came off in my hand, leaving the bottle standing. As I stood there with the wrapper in my hand, I read the various items in the vitamin content. But I ~~would have~~ could have been vitamin-starved reading the contents, without ~~the~~ taking the tablets themselves. Many ~~take~~ take the table of contents of religion, its doctrines, its beliefs, but they don't take the thing itself - Christ the Redeemer & Savior, to convert & save them. They starve reading the menu!

Many are so afraid of the hot-pots that they ~~forget~~ forget that the bigger danger is the cold-pots which outnumber the hot-pots a hundred to one. These outwardly-in, but not inwardly-in, church members need one thing supremely and only one thing - conversion. When a bishop announced a Quiet Day for the clergy, one of them wrote back & said: "What my parish needs is not a Quiet Day but an earthquake!" St. Augustine describes such unconverted Christians as "frost-bitten Christians." They need the warm glow of the Spirit's converting power to unfreeze them. One of this type prayed in

a prayer meeting: "O God, grant that if any spark of divine grace has been kindled in this meeting, water that spark." A lot of people are in the business of watering sparks! Do change the figure many belong to "the moth-ball fleet of Christians - immobilized Christians."

Listen to these statements, not from the outside world but from within the church as they speak in "the Morning of the Open Heart" in our Askrans.

"The church is in Sapporo Askrans, Japan: "The church is not touching the painful spots in ourselves - no confession. I think I'll get the church to confess - to bare ourselves in the presence of God."

"I repented Sendai Askrans, Japan: "I repented of my cold attitude toward my family & last night it was all cleared. I wanted to boss my family and had no love for them." Sendai Hardware merchant in Sendai Askrans, ^{Japan}: "I have been a Christian for 30 years, but I find I am not honest about my income tax. I have to straighten this out. I don't want to be frightened when a telephone call comes from the tax office." Same Askrans: "I have too many defects to be a good pastor. When people go wrong I should feel more deeply. I'm cold to those who fail in their Christian lives. Instead of a self-centered feeling I want to have good will to everybody. My preaching becomes the word become word, instead of the word become flesh." Same Askrans: "I am tired. Someone gave me a tape-recorder, so I could listen to my ~~own~~ sermons played back. I was surprised. The language, the thought, the whole thing was shameful. I must start over again." Hiroshima Askrans, Japan: "I need everything - I need to be made over. I need a heart

that trusts the church members. I don't trust people and don't say anything for I have no faith." Same Ashram: "I am getting enquirers, but I don't know what to do with them. Surrender is my deepest need." Fukuoka Ashram, Japan: "Forty years I've been in the ministry and nothing has happened. I'm afraid, the sense of fear has always bothered me, also an inferiority complex. I thought I had surrendered all, but apparently I had not." Same Ashram: "I want to get resentment & strife out of my heart. I want my church to grow from a minister-centered church to a Christ-centered church." ^{AMAGISANSO} Amagisan Ashram, Japan: "I want to be free from myself & be filled with the Holy Spirit. I have been saved from a disease, but the fear of it is in the subconscious mind and keeps me from serving Christ." Same Ashram: "When I heard Bro. Stanley, I wondered why he talked so fast. Why was he excited? I thought I should try to talk fast, as that was the secret of his power. But when I talked fast it didn't impress people. I wanted to upset the world, but I couldn't upset a group of 12 people. I thought I would put on a mustache & get grey hair - that would help me. Now I see it is the Holy Spirit I need." Osaka Ashram, Japan: "I have a destructive idea about everything. People said: 'It's mysticism, you need.' But knowledge makes people proud, love makes people humble. My negativism made me break with my brother. My pride is a wall between God and myself. I feel the emptiness of myself." Same Ashram: "About a year since I began coming to church, I realize I'm haughty and proud & I've caused a lot of trouble with church members. I want to get clear of old habits. I want to be reborn in this Ashram." Same Ashram.

are always saying
 "We Lutherans ~~say~~ we have the best doctrines,
 but our evangelism is not going, Our Lutheran
 Church needs another Reformation. We have many
 seekers in our churches, but we don't get them across
 to conversion."

And now a voice from one of the finest men
 in the American pulpit: "I went to the altar twice
 because I was preaching an insipid ^{gospel}. Here this
 visitor comes + preaches the Gospel with such
 freshness + power that people hold their hats +
 hold on to their benches."

From the pen of ^{Benjamin Ashmun, New York:}
 "I deliberately set out to make
 myself a shallow person. I find it easier. But it
 hurts my faith, hurts me." Of ~~for~~ one church mem-
 ber it was said: "She believed a little bit in every-
 thing." And nothing in anything! In the voting in
 India with two hundred million potential voters,
 many of whom were illiterate, they got over the
 difficulty by placing the Party ballot boxes in a
 row with a symbol on the box representing that Party.
 One man tore his ballot into small bits and dropped
 a piece in each of the two boxes. He voted for all
 and none! Dr. Samuel Johnson once said roundly:
 "Sir, a man may be so much of everything that he
 is nothing of anything". Many people are so open-
 minded that their minds are like a sieve, can't hold a
 conviction.

And what about those who once knew ^{conversion} ~~conversion~~
 and ~~in~~ but it has faded out? One man said in
 a testimony meeting: "Twenty years ago I was
 converted + got my ^{pitcher} ~~bucket~~ full + ^{since then} many a drop has
 gone in and many a drop has gone out." Some one
 remarked: "then I'm sure by now it is full of
 wiggle-tails." Most people need a rebirth in
 their forties on general principles. Hazlitt wrote of

W. J. Wainwright?

the middle-aged Coleridge: "All that he had done of moment, he had done twenty years ago; since then he may be said to have lived on the sound of his ^{own} voice." Many are ^{spiritually} living on the sound of their own voices - echoes of the ~~past~~ ^{past} instead of an experience of the present. Harbach, the great Church historian tracing this inner evaporation says: "The original enthusiasm evaporates and the religion of law and form arises." Said a High Churchman: "I don't care what happens to the outside world just as I can say Mass every morning." A Mass but no message!

And what shall we say of the absorption in trivial Church duties in lieu of this Divine Contagion? Of one man it was said: "He increased his pace the more he realized that he had lost the way." Busy men takes the place of Blessedness. I sat in the early devotional hours on a hillside and watched a dog excitedly wagging his tail with his head in the bushes. I ~~then~~ expected him to jump a rabbit at any moment. But he was only after crickets! All that time & energy & attention over crickets! Many of our church activities could be classed as: cricket attention! Busy at nothingnesses!

And a great deal of missionary work is left undone because the missionary is absorbed in the missionary and his problems. I said to a missionary about to be sent home: "What do you think is the basis of your trouble?" And she replied: "I'm sitting on a powder keg." And when I asked: "What is the powder keg?" She replied: "Myself. I'm two persons - one a person who didn't want to come to the mission field & the other that was afraid I'd be lost if I didn't." I replied: "You can't afford to be either one of these

upside down

persons, can you? For they are both sweet factories. You need to decide to be a new person, different from each - to be converted." She assented that that was the only way out. It is the only way out - for everybody East & West. No wonder a Danish doctor in the mission field said to me: "Ninety nine per cent of the missionaries who are sent home from the mission field go on account of emotionally & mentally induced illnesses." A change of climate would not make them well - a surrender to God would.

Alexander Pope, the writer, muttered: "O Lord, make me a better man," and his spiritually enlightened page replied: "It would be easier to make you a new man." People, ~~not here & there~~, need not to be patched up, but to be made over, to be converted, to be born again. A business man said to a group: "I want to be born." His experience of life had led him to that conclusion. The fact is that all life is taking us by the hand & is leading us to the necessity of conversion. Some one as had

Whitfield why he ~~had~~ preached so often on the text: "Except a man be born again he cannot see the Kingdom of God." ^{looking the questioner in the face} and he replied: "Because ^{you} must be born again." Whitfield had preached on ~~at~~ that text over three hundred times, but life itself is preaching on it from doctors' offices, from psychiatrist conclaves, from conference rooms, from factories, from international conferences, from our homes, and if we know ourselves - from our hearts. Some one in our Ashrams said: "Brother Stanley would be a mess without the Holy Spirit." And she was right - profoundly right. We are all messes without the Holy Spirit - without Him in ~~reg.~~ converting, regenerating power. And our homes are messes too.

African

myself

George

that text over

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Someone has said: "Ninety per cent of homes have a problem, unsolved."

A brilliant pagan said to a ^{minister} friend of mine: "You don't need to create any demand for your work; the demand is chemical, it exists already in everybody." The ~~need~~ ^{demand} for conversion is not merely written in the texts of Scripture - it is written into the texture of your being, and in the texture of our relationships. Life just can't live unless it is converted to a higher level. It goes from tangle to tangle and ~~mess to mess~~ ^{from mess to} and ~~problem to problem~~ ^{from}.

used to be
All life echoes the words of Sir Philip Sydney: "I make in me these civil wars to cease." For every man is a civil ~~war~~ ^{warrior} who is not at peace with God. If you want to live with God you can't live with yourself. "All things betray thee who betray the ~~god~~ ^{self}." The psychologist William James ^{says} ~~says~~: "The hell to be endured hereafter of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way."

All of these things we have mentioned in this chapter - and more - all converge on one thing: ~~cause~~ the necessity of conversion for the good, the bad, the indifferent. Without it the good are not good enough, the bad are not too bad to be changed and the indifferent can be awakened. What Jesus preached and offered, life is echoing - with increased emphasis: "You must be born again."

Chapter ~~Two~~ ^{III}.

(Herald)
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^{seen} The Nature of Conversion.

We have the pressing necessity for conversion + we have seen that this necessity is not imposed from without, but ^{is} opposed from within. That necessity is inherent and hence inescapable. In this chapter we must look at the nature of Christian conversion. "I say 'Christian conversion' for ^{Christian conversion} it is of a specific kind with a certain definite content & character, leading to certain definite results in life.

The law of life is conversion. Everything is under a process of conversion ~~up or down~~. Life on this planet is based on ~~the~~ conversion: photosynthesis is the process by which sun light is transformed into greenness and growth. Without that basic conversion life would perish. So those who say that they don't believe in conversion are really saying they don't believe in life, for life depends on & is conversion. For the moment life is produced it begins to convert - food into energy, ^{high reproduction} one life into ~~other lives~~ another life. A manufacturer said ~~that~~: "All industry is based on conversion - the conversion of raw materials into manufactured products". Where there is life there is conversion, where there is no life there is no conversion. The whole process of living is the conversion of lower forms into higher forms.

Into this vast universal process of conversion there is introduced conversion by the Christian faith a specific type of conversion - a Christian conversion. When you ^{realize this conversion} ~~experience it~~ you are introduced to the highest type of living in heaven or on earth - the Kingdom of God. Christian conversion is conversion at its highest point.

To make it clear we must go over it & clear away accretions and see it as Jesus presented it. We

The mineral is taken up into the vegetable, the vegetable into the animal, the animal into man and man into the Kingdom of God. In each case, the lower life is born from above.

energy into accomplishment and later on one life into another life by reproduction.

have seen that ^{conversion} it is not to be confounded with proselytism, which Jesus repudiated. For proselytism is the changing from one group to another group without any necessary change in character and life. ^{Proselytism} That ~~process~~ may be shot through and through with individual & collective egotism - a desire to bolster ~~existing~~ egotisms by added members and to prove oneself to be superior. Jesus called proselytism a change downward: "You make him (the proselyte) two fold more a child of hell, than yourselves." Joining the church ^{and often does} may result in a Christian conversion. Or it may result in a perversion - a using of the church as a means to one's own ends: to gain social recognition. Or, as one man put it: "I looked over the membership to see which church would offer the best field ^{to sell} for my products." Or the motives may be so mixed that it all ends in a mixed up person - a conflict. Or, the Church as a body may be so unconverted that it is ready to accept any motive. An irate liquor dealer came to an editor and said: "Don't you know that my business is on 'The Approved List' of the Church?" An African chief with seven wives was offered ^{seven wives &} baptism, ~~seven wives and all~~ baptism by that same "Church," seven wives ~~and~~ and all. But the African chief replied: "But that wouldn't be Christian." A man, out of the bush, tells a great religious institution what is Christian & what is not! And he was right, for he saw this would not be Christian conversion.

~~The writer is John 1:12~~ But it's all who received him, who believed in his name, he gave power to become ~~these~~ children of God: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ^(John 1:12) Here he tells us that the new birth is first of all "not of blood." You don't get it through the blood stream, through heredity. Your parents

This passage tells us
what ~~the~~ conversion is
not

right

can give you much - they cannot give you this. Being
 born in a Christian home does not make you a
 Christian, any more than ^{being} ~~for a mouse~~ ^{a mouse} ~~to be~~ born
 in a cracker box does not make it a cracker. Or
 as some one puts it: "God has no grandchildren."
 Being born in a Christian home may give you an
 inward push in that direction, but you ^{as a person} have to decide
 & make a life ^{Para}committal. Second, he tells us
 that this new birth does not come "through the will
 of the flesh". You don't get it by whipping up of the
 will - by striving a little harder, by being a little
 more faithful in religious exercises, by being ~~a little~~
 more regular in church attendance, by lifting yourself
 by your bootstraps. It does not come through the
 whipping up of the will, but by the surrender of the
 will. You don't find God through climbing a ladder
 rung by rung of self-effort to find Him on the top-
 most rung of the ladder of worthiness. This is
 a self-centered attempt at salvation. You find Him at the
 bottom most rung of the ladder, for He comes down
 the ladder of incarnation and meets us where we are
 as sinners. "I came not to call the righteous but sinners".
 This is God-centered salvation. A Hindu engineer
 said: "The thing that made me a Christian was the
 statement in your book when you asked, 'Is salvation
 a demand or an offer?' I saw as in a flash that it
 was not a demand, something that we do to earn it,
 but an offer which He offers at the bottom most
 rung ^{to us} as sinners. That opened the gates for me." ^{Para} Third,
 it does not come through "the will of man". No man can
 give it to you - neither prophet, nor pastor, nor priest,
 nor Pope. And if any prophet, or pastor, or priest, or
 Pope says he can give it to you, he himself is in
 special need of it. It comes from God directly and
 not at all.

Conversion

Then, if ~~it~~ ^{is} none of these, just what is it? Jesus said: "Truly, truly, I say to you unless one is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5) To be "born of water," I suppose means to come into an outer fellowship, the church, through baptism. To be "born of the Spirit" means to undergo a change in character & life by the impact of the Holy Spirit upon ~~our~~ ^{our} spirits. Some are "born of water," but not "born of the Spirit." The water was like that - he underwent a half-conversion under the appeal of a preacher, joined the church, felt religious for a few weeks and then it all faded out. I was back where I was before - the springs of my character were uncleansed. My label had been changed, but not my life. I had been horizontally converted, but not vertically. Three years later I went through another crisis. This time I was not to be put off by catch phrases and slogans - I wanted the real thing. A little white girl in Africa in a station where there were no playmates, adopted one, a native - believe playmate to whom she talked & with whom she played. And then one day she said to her mother: "Mother, I'm tired of pretending. I want a real playmate." Idolatry is "pretending" - "pretending" that this idol is God; a lot of going to church is "pretending" - "pretending" that we are meeting God and we are only meeting our social equals. Well, I was tired of "pretending" too. I wanted Reality. For three days I sought its answer. The heavens were brass. On the third day I knelt beside my bed before I went to the church & said: "Oh Jesus, save me tonight." A tiny ray of light pierced my darkness. Hope sprang up. I found myself running a mile to the church. The eagerness of my soul got into my body. I ~~was~~ ^{went} forward to the front seat. I felt, if I could ~~not~~ ^{only} get to that altar

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of prayer I would find. I ~~really~~ know now that
He had found me by my bed side, but I'd been taught
that you found Him at an altar of prayer. The min-
ister had scarcely stopped speaking when I went
forward. I had scarcely bent my knees when Heaven
broke in to my spirit. I grabbed a man by the
shoulder & said: "I've got It." "It" - what did I
mean by "It"? Everything I wanted: reconciliation
with God, with my self, with my brother man, with
secu- ~~lar~~ nature, with life itself. I was reconciled.
The estrangement was gone! The universe opened its
arms & took me in. I felt as though I wanted to
put my arms around the world & share this with
everybody. After fifty six years I still want to put
my arms around the world & share this with every-
body. That is the reason I can't retire. And I hope my
dying gasp will be the words of Wesley: "I commend
my Son to you." And if, when, I get to Heaven I
^{expect to} ask for 48 hours of rest, though I understand that
if you give Nature 24 hours of rest, she will balance
the accounts & throw off all fatigue toxins. If after
twenty four hours of complete relaxation you are
still tired, & there is no disease, then the tiredness is
in the mind. Well, I'll be on the safe side ^{I'll double it and} ask
for 48 hours of rest. Then I'll ask for 24 hours to look
around Heaven and meet my friends. And then I'll
go up to Jesus & say: "This is wonderful. But haven't
you a fallen world some where where they need
an evangelist of the Good News? Please send me."

^{Part} I was born of the Spirit at that blessed spot in the
little church in Baltimore. Soon the whole community
heard about it. Some of my chums who shared with
me the old life couldn't believe it, so they cornered

me one day and said: "Stan, you ain't really converted, are you?" And, my reply, according to an old school teacher friend, was: "The h-, I aint!" I used the old vocabulary to express the new found joy!

So Jesus said we were to be born inwardly - born of the Spirit, and outwardly to be born of water. The whole life, inward and outward must express.

conversion. For if the outer without the inner is hypocrisy, so the inner without the outer is also hypocrisy.

Then Jesus said: "Except ye be converted and become as little children ^{cannot} ye enter the kingdom of heaven." ^(Matt. 18:3 R.S.V.) Rabindranath Tagore, the great Indian poet & philosopher, said that this passage was the most beautiful passage in the Bible. And he quoted it from Mark: "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." (R. 10:15, R.S.V.) He took the account which left out "converted," for being a Hindu he did not like "conversion," confounding it, as many do, with proselytism. But you cannot leave out "be converted" - the root, and take "become as little children," the fruit, and "enter the kingdom of God" - also the fruit. The three stand together.

And the three things are: (1) "be converted" - a new direction; (2) "become as little children" - a new spirit; (3) "enter the kingdom of God" - a new sphere of living. These three things give the essence of conversion.

First: A new direction. "Converted" = "con" with, and "vertare" - to turn - "to turn with." The big question in life is: Is my face or my back toward Christ? The first step in the new life is to turn your back on the old life & face toward Christ. But you do not do that alone - there is the "with." The moment you ^{throw} ~~turn~~ yourself in His direction He is there "with" you. He helps you to do what you can't do - to break with the old life.

But that decision to turn around is your decision. No one can make it for you - neither your parents, nor your associates, not even God. Here you stand alone & as a free moral being you make the decision - alone, severely alone. And yet not alone for the moment you make it, He is ~~with~~ "with" you.

The Second: "become as little children" - a new spirit. You are given a new spirit - the spirit of a little child, a fresh beginning, a ~~new~~ clean slate. That emancipation from the old guilt, the consequent sense of inferiority, of estrangement from God and man & from yourself & the universe, is the most important & radical emancipation imaginable. "If the Son shall make you free you are free indeed." This is an "indeed" freedom - nothing, absolutely nothing like it. But you are not only emancipated ~~by~~ from the past - ^{a child is receptive.} you become receptive. The new spirit is the spirit of receptivity. You can now take life by handfuls & heartfuls and life ~~fuls~~ beingfuls. You are no longer longer struggling with life - you take it open-armed. You are alive to life to your fingertips.

John ^{Wesley} ~~Trinitarian~~ puts it thus:

"I did not think, I did not strive,
The deep peace ~~within me~~ burnt my me alive,
I knew that I had done with sin,
The holiest deed had broken in;
I knew that Christ had given me birth
To brother all the sons of earth,
And every ~~best~~ bird and every beast
Should share the crumbs broke at the feast."

The Third: "enter the kingdom of God" - a new sphere of living. Your circumstances will be the same, but you will now live in two worlds at once - the world of physical relationships & the world of the Kingdom of God. And this inner world makes even the

whole outer world. For you will do things now from a new ~~active~~, a new spirit, a new outlook. As "Mary," the most alive Christian I know, says: "The one thing that has changed: My reason for living." In this "new sphere of living" you supply willingness and He supplies power. Life is no longer alone, struggling, tense, ~~and~~ anxious, ^{and} uncertain. It is relaxed, released, reassured and receptive. You are no longer living on the unit principle, but on the cooperative plan.

To sum up: the first step - "the new direction" is yours; the second step - "the new spirit" is His; the third step - "the new sphere of living" is yours and His.

Christian conversion is sui generis, a type all its own. Contrast this with the Buddhist procedure: a Buddhist priest ^{in Japan} when preaching the funeral sermon of a questionable character gives his ~~sins~~ a holy name - and that absolves him. Sake is holy water; a priest who had a woman is said to have a holy virgin as his companion. Give another name and everything is absolved! But here ⁱⁿ Christian conversion you are given a new nature, hence a new name; a new desire, hence a new direction; a new sphere of living, hence a new quality of living.

This conversion ^{has been} ~~could be~~ described as: "out of self, into Christ, into others."

This is not reformation, it is regeneration.

The most striking description of new given of conversion is this one: "If any man be in Christ ~~there~~ ^{he} is a new creature; old things have passed away, behold they (the old things) have become new." (2 Cor. 5:17. R.V.) There is a "new creature," but note that it says: "old things have passed away, behold they (the old things) have become new." The usual idea of conversion is that ~~a new~~ the old nature is ripped out and a new nature

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old R.V.

is transplanted in its stead. But ~~that~~ this translation makes every thing clearer. You are a new creature - "old things" have passed away, but these "old things" have become "new." The old self has passed away as dominant, but it has come back new - as subservient, as a ~~servant~~ servant. The ~~only~~ self life has passed away as lust, but it has become new as creative activity, creating within the marriage relationship children & fellowship and, outside the marriage relationship, creating new hopes, new born - souls, new movements. The pugnasious instinct, as destructive & disruptive, has passed away, but it has now become new in that it now fights for causes, for human rights, for the oppressed, for juster conditions. The gregarious instinct has passed away as herd-subservience, ~~to~~ slavishly doing what others do, and it has become new in an outgoing love for people without being herd-bound. The acquisitive urge has passed away as selfishly piling up wealth for one's own importance and security and it has come back as the desire to serve others through ^{dedicated} accumulated wealth. The urge for display has passed away and it has now come back as a desire to display him. The urge to be dominant has passed away as selfish dominance and it has become new in its desire to have one's self and all men come under the dominance of the Kingdom of God.

All of these ^{natural} urges have been perverted by sin, and now they have been converted to Kingdom ends. So conversion is conversion from perversion. These urges are still there, an integral part of us, but now they are turned toward new ends, with new motives and a new spirit. Conversion doesn't de-humanize us, by transplanting an alien life on the framework of the natural,

thus setting up a tension between the natural & the Supernatural. The Supernatural makes us more natural, converting our urges from the unnatural to the truly natural. The converted man is more natural because controlled by the Supernatural, with natural joys, natural gaiety, natural spontaneity, natural freedom, natural fulfillment.

Paul Tillich puts it this way: "The New Being is not something that simply takes the place of the Old Being. But it is a renewal of the Old which has been corrupted, distorted, split and almost destroyed. Salvation does not destroy creation; but it transforms the Old Creation into a New ^{One} Creation. Therefore we can speak of the New in terms of ~~reconciliation~~, a re-natal, the three-fold "re," namely re-conciliation, re-union, re-surrection." (The New Being, P. 20)

This is important for this does away with the unnatural dualism which many manifest in the new life - the natural warring with the Supernatural. ^{to them} But the Christian life becomes a battleground between the Supernatural & the natural & hence the outcome is a tense, anxious, striving type of person. But in the view presented above the Supernatural makes you more natural, more adjusted, more integrated, more at home with your self and life because more at home with God.

The Neo-orthodoxy uses the term "predicament" to describe man's fallen state. I prefer "estrangement." "Predicament" depicts a person caught between the because of his sins. It is "Estrangement" depicts a person estranged from God, from himself, from life.

"Estrangement" speaks of a relationship; "predicament" speaks of a condition. one centers your thought on God ~~at~~ from whom you are estranged & the other centers your thought on yourself, the "predicament" in which you find yourself. Conversion from the "estrangement" view point restores a relationship through the Divine Forgiveness, when God comes to us "bearing our sins in His own body on a tree." Reconciled with God, a reconciliation takes place all down the line - we are reconciled with ourselves, with our bodies, with our brother man; with Nature, with life itself.

A psychiatrist came to where I am ^{in the Himalayas} writing for the express purpose of surrendering ^{him} self to God. But it happened on the way when he was still twenty miles away. He describes it: "I was dead tired from a sleepless night, tired & upset. When suddenly as I made my surrender to God, my tiredness & frustration dropped away. I was a new man. I came to Sat Lal ^{striding} ~~walking~~ ^{across the} ~~mountains~~ as though I had seven league boots. And I have never seen Sat Lal so beautiful before. It is alive with beauty." He was gay with a divine gaiety. Reconciled with God, he was reconciled with himself, his body, his brothers, with Nature, with life. And he was reconciled with his psychiatry. Psychiatry was no longer dominant, proud, self-sufficient in its own techniques - now it had a Point from which to work out to life - Christ. It was a servant, no longer a master. All life fell in to its place. And all life began to add up to sense & meaning.

As Charles W. Layman puts it: "Today we would insist that Christian conversion is a new birth in Christ. Psychologically, we may refer to it as a reintegration of life around a new center by which our conflicts are resolved. But

as Christians we can describe it only as the finding of a new life, new standards of value, and new goals for living as a result of union with Christ." (New Life in Christ, P. 14) In other words: Conversion is a reaction in which Christ is central."

And when you make Christ central you are converted. ^{a psychologist} ~~Some one~~ has defined conversion as "the birth of a new dominant affection by which the God-consciousness, hitherto marginal and vague, becomes focal and dynamic." God on the margin, something else at the center - self, sex or the herd, or just plain sin. Life is dominated by something other than God. God breaks into consciousness ^{now and then} as an intruder, disturbing, upsetting, troubling us. Then a sense of wrongness, of futility, of guilt drives us to surrender that False Center. ^{self-surrender takes place,} God moves in from the margin, takes possession of the center. He is no longer "marginal and vague"; He is now "focal and dynamic." He is "focal" - ~~He is~~ at the center and all else subservient to Him. And He is ~~dynamic~~ "dynamic" - He no longer operates feebly upon us from the margin - He is now operating dynamically - the Life of our life, the Love of our love, the Being of our being, the Joy of our joy. As "Mans" puts it: "I expose myself to His Everything." "Jesus is Lord!"

^{Baron} As Von Huelgel, a Roman Catholic layman, said: "We have proceeded from a false basis. We have conceived of the Christian life as an imitation of Christ. It is not an imitation of Christ. It is a participation of Christ." How can one with self, sex, the herd at the center of one's life imitate Christ? It is asking for the impossible. That center is surrendered, Christ moves in and then we participate in Christ - His resources become the Spring of our actions. We live by Another.

And this conversion is "the birth of a new dominant affection." It is a change in belief, but it is more than that; it is a change in attitude, but it is more; it is a change in direction, but more - at the basis it is a change in "affection". The conversion is a conversion of our love. We have been loving self, sex or the land supremely - now we love God supremely. And that love is not a love placed alongside of other loves - it is a "new dominant affection" - it is an affection which becomes supreme and commanding - it absorbs all lesser affections into itself and in the process frees them. Alan Richardson, Canon of Durham, says: "Conversion represents a reorientation of one's life and personality which includes the adoption of a new ethical line of conduct, a forsaking of sin and a turning to righteousness." But this may not be a Christian definition of conversion unless the reorientation is around Christ as the center. Then ~~then~~ only does it become a Christian ^{conversion} ~~conversion~~.

Some one else has defined conversion as "an altered understanding". It is. But it is an altered understanding of Christ not merely as Teacher, as Example, but as ^{and therefore as Savior} Lord. It is a dominant affection for Christ.

The classic ~~perfect~~ definition of conversion given by a psychologist is that of William James: "To be converted, to be regenerated, to receive grace, to experience religion, to gain assurance, are so many phrases which denote the process, gradual or sudden, by which a self, hitherto divided, and consciously many, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities." This definition is

sound and penetrating in its ~~the~~ psychological phases: ~~and~~ (1) "A self, hitherto divided" - the ~~person~~ ^{person is} a civil war, cancelling him self out with inner conflicts. (2) "Consciously wrong" - the sense of estrangement, of out-of-gearness. As one man put it: "I'm in harmony with chaos." (3) "Inferior" - full of self-rejection, self-loathing, self-hate because he is not becoming the ~~person~~ person he ought to be, was destined to be. (4) "Unhappy" - of course, unhappy, for you cannot make a man happy who is divided, consciously wrong and inferior. He is basically unhappy & no amount of marginal happinesses can make him happy. Then came conversion: (1) The "divided" life is unified around a new center - Christ. (2) ~~He~~ ^{He} becomes "consciously right" - accepted by God, he becomes accepted by the universe - he is at home with the universe & with life itself. (3) ~~He~~ ^{He} is "superior" - all that self-loathing, self-hate drops away - accepted of God he accepts him self, loved of God he loves himself. (4) ~~Happy~~ ^{Happy} - of course happy, for his happiness is not dependent on happenings, but upon relationships that persist amid the flux of happenings. He can be happy in spite of, when he can't be "on ~~an~~ account of". He is incorrigibly happy.

The definition weakens at the very end: "in consequence of its firmer hold upon religious realities". Conversion is not a firmer hold upon religious realities - it is that, but much more. The "religious realities" is a Person. He takes a firm hold on you. You are not taking "a firmer hold" on something - Someone is taking a firm hold upon you. You are not clenching your teeth with a determination to get "a firmer hold" - you "let go and you let God", you cooperate, receive and cooperate, and rejoice!

~~James~~ gives three things as the criteria by which
by Mildred E. Whitcomb

This statement of what conversion means is luminous: "If you ask what religion means to me now that my soul's pilgrimage has ended in triumph, I can say: (1) It means that my mental approach to every subject is changing; ideas stand out clearly in light instead of shadows. (2) It means my somewhat cynical attitude is undergoing a determined change. Whom God loves I must love. (3) It means I feel free - exultant - exalted. (4) When once I took fright at God's name, I now understand why there are people who stand on street corners shouting the good news about God and His Son. (5) The Church calls it conversion. The Bible calls it new birth. I call it miracle, for that is what happened to me." (Quoted in, *These Found the Way*, David Wesley Lopez)

This voice from the past, from a second-century Christian, writing to his friend Diognetus, characterizes Christianity as "this new interest which has entered into life." I can understand what he meant for I've lived my life out amid jaded civilizations in which ^{inner} the basis of life is crumbling. There are signs of outer revival, caused by shots in the arm of modern scientific outlook & progress, but these outer revivals are accompanied by an inner steady decay of the philosophic & religious bases upon which life has hitherto rested.

These new motives which come from patriotism and science, light up life momentarily, but they soon run their courses & peter out and leave men jaded & discouraged. "My religion & my philosophy have failed me. I have no resources to meet tragedy. I hate life - I hate everything." This from a very noble soul - noble amid the ruin of things. Then comes Christianity

with its offer of conversion, a new birth and when it is accepted it brings what it did to another jaded & discouraged & decaying world of Greece & Rome - "this new interest which has entered into life". Life becomes fresh & meaningful & full of zest and excitement, a surprise around every corner, life popping with novelty & surprise, horizons cracking, vistas unfolding - a "new interest" has entered into life! Give the ~~entertainment~~ ^{movies} to the jaded who need a stimulant! As for me life is my movie and as it reels itself off before me, I dance and sing and clap my hands! A "new interest has entered into life!" No wonder a ^{hotel} doorman was surprised when he opened the front door to "Mary," a radiant Christian, and asked, "How are you?" and she spontaneously replied: "Converted." That was the big thing that turned life into Life.

Conversion can be defined as "Life impinging on life, awakening it, vivifying it, setting it aglow, moralizing it, making it 'care', putting a new zest into everything and making it love."

As some one puts it: "For one man conversion means the slaying of the beast within him; in another it ~~means~~ brings the calm of conviction to an inquiring mind; for a third it ~~means~~ ^{is the} entrance into a larger liberty and a more abundant life; and yet again it is the gathering into one of the forces of a soul at war within itself." (Jackson: "The Fact of Conversion." P. 97) To all it means Life. For when conversion takes place all our common nouns are made into proper nouns - everything is ~~capit~~ ^{capit} ~~X~~ capitalized, heightened. A new interest comes into life.

As Dr. Spofford Achery, Norton Psychiatric Clinic, says: "The purpose of religion is the

creation of a new life, the development of feeling tone and the regeneration of psychic energy." He puts his finger on three things: new life, development of feeling tone and the regeneration of psychic energy. And at the center of the three is: "development of feeling tone." And this from a psychiatrist! ^{And this in} ~~is~~ the midst of a religious world where many are afraid of emotion! As if emotion could be divorced from a profound life change called conversion? If we should hold our peace the stones would cry out!

Harry M. Liebowitz speaks of this experience of conversion "as breaking through of a wall. The breaking through releases power, a sensation of inner strength and freedom which comes when people find themselves liberated ^{or} and released from their psychological wall."

A generation or two ago the dominant motive for conversion was fear of future punishment. This persists in this generation. A professor in a conservative Bible School said says: "Of all the motives which move men to be saved fear alone claims sixty to seventy five per cent. In one class not one in that class of over a hundred had been moved by love to be saved." Obviously the climate of the background of those students was the fear of consequences - largely hereafter. While this is true of such groups the motive is now definitely shifting - the fear of punishment hereafter is being shifted to the fear of the hell of inner conflicts, of neuroses, of breakdowns, of tensions, of a sense of inner guilt. The outer hell is still there, but this more immediate inner hell is now pre-occupying the minds of this generation. Now the area of the mark of conversion is largely in the

realm of wrong thinking, wrong attitudes, wrong emotions - of a mixed up, messed up self. This inner hell is far worse than the outer hell, for it is more immediate, more present, more intimate. A generation that rejected an outer hell finds it has moved within. "And the last state of that man is worse than the first."

The emphasis of conversion is now on deliverance from what you are ^{now} instead of deliverance ~~of~~ from what you shall be in some future world. That future world is impinging on us still, and will always impinge upon us, but the bite, the sting, the pressure for conversion comes from the hell of having to live with a self you don't like, can't respect, ^{which you hate,} but with which you must daily and hourly live. Can that very self be converted? So that we must now turn,

Chapter ~~II~~ ^{III}
The Conversion of the Self.

Perkins
4/1

We finished our last chapter with the emphasis on the necessity of conversion delivring us from an impossible self. That is the very crux of the problem - all else is marginal.

The question of what happens to the self is central in religion. The Vedantic philosophy says: "The self is God - realize it." But the obvious answer to that is: "To tell a man earnestly seeking for God that he is 'Aham Brahma' (I am God), is like telling a hungry beggar that he is food." We know we are not God and that is an end of it, for if we are God we have lost all respect for God - if we are God then God doesn't count.

Another answer is the opposite: make yourself nothing. The hymn with the lines: "All of self and none of Thee None of self and some of Thee None of self and all of Thee" is beautiful, in a way, but it is false. For you cannot live on "none of self." The self is an integral part of us and cannot be wiped out. Put out at the door it comes back by the window.

A third answer is: Express yourself. This is equally impossible, for if you express yourself, you want like the self you are expressing. If you do as you like & then you want like what you do. You can no more express yourself without evil consequences than you can say to a garden: "Express yourself," and not have weeds as the result.

Then what is the Christian answer? It is pointed & plain: Surrender yourself to God. And the result? Self-realization through self-surrender. So conversion is conversion from a self-centered person to a God-centered person.

A great many people still feel that Christianity teaches world-surrender. But the Christian faith goes deeper than that, for it is possible to surrender the world and

Done.
Used before & after.
Surrender asked a famous scholar whether he really believed before he was God and he replied: "Philosophically I do, but in experience I know I am a sinner."

not surrender yourself. Sathis in India are often clothed in ashes, but they are not clothed with humility - they insist on certain ^{and in order of rank} prestiges in going to bathe in the Ganges. And there is a flare-up if that order is not preserved. But when you surrender yourself then the self & the world come back to you. Both are yours: "All things belong to you the world, life, death, the present and the future, all things belong to you & you belong to Christ." ^(1 Cor. 3: 20, 21) "Belonging to Christ ~~then~~ all things belong to you. The renunciation of self ends in a realization of self & the world. You no longer belong to the world - the world belongs to you - its beauty, its art, its possibility for development, its relationships - it all belongs to you. Emancipated from the dominance of self you possess everything."

But the letting go of that self is the rub. As some one has put it: "The word conversion has misdirections which are appropriate at the most basic levels, but we are thoroughly frightened at a more superficial one. One has the feeling, when contemplating conversion, that this step may be so revolutionary as to erase one's whole previous personal life. I had yet to learn that at conversion, you do throw over board your egocentricity, but you do not throw over board what you are." (Thyrie on the Way, Sam Shemacher) No wonder he comes to the conclusion that the most important religious act is self-surrender. Until that takes place we are trifling with this business of being a Christian. Your self on your own hands is a problem & a pain, your self in the hands of God is a possibility & a power.

William Law says: "Self is the root, the branches, the tree of all the evils of our fallen race."

This should be modified by saying: "The ~~unsurrendered~~ unsurrendered self is the root.... of all the evils of our fallen race." The surrendered self is the root of all the good that has come to the human race.

Surrender is the best word I know to express just what it is, but Luther calls it "the joyful Exchange" the ~~exchange~~ joyful exchange of an ego-centric impossible self for a God-centered possible self. Rufus Moseley used to call it "a happy yielding of one's self to God". At the time it seems neither "joyful" nor "happy" - it seems a slaughter, but turns out to be a swap. This is what Chad Walsh says: "In as complete a surrender as I knew how to make I turned everything over to Him. With a sense of all or nothing, I took the leap of faith. And it worked!" (Those Found the Way, David Wesley Cooper)

And nothing else will work. All other dealing with particular sins is tinkering with symptoms. A minister sought to control his tongue by taking a red hot poker & searing it. But the self, the source of the unmanageable tongue, remained. In Russia I was shown pictures in a museum ~~xxx~~ of men who had castrated themselves in an effort to overcome sex. But as someone has said: "All evil is only a symptom; the real disease lies in the fact that we have another god. This other god is called I."

This account of ^{the conversion of} Asa B. Candlish Jr. of Coca Cola, ^{how} was is an illustration of dealing with the symptom, drink, was fruitless until his self was surrendered. He said: "I was afraid of the unknown, afraid of myself, afraid of the final results of my back-sliding, and drank more than ever ^{because} of my fear". As he was ^{home half-drunk} being driven by a chauffeur the Voice said to him: "You

A Hindu told me of knowing three people who had severed their tongues & had offered them to Kali, a Hindu goddess.

must get rid of yourself; you must renounce yourself; you must reject yourself." The Voice did not say "Stop drinking," but, "Surrender yourself." He told Mrs. Candler what had happened on the way. "We knelt ^{and she prayed the most beautiful prayer} in prayer, I ever heard. I said: 'Lord if I try to renounce myself will you help me?' All self-sufficiency was gone. I was as poor in spirit as a new born babe. I felt the assurance ^{that God} had made my problem His own. We were weeping, but for the first time in my life I experienced peace of mind & soul. We put a ribbon around the bottle of liquor ^{in the cupboard} there it is to this day. From that hour I was delivered from the desire for drink, but more, I was delivered from selfishness and the love of money." He gives 75% of his income + hopes to give all he owns before he dies. He comes to this ~~conclusion~~ sums it all up thus: "The central thing in Christianity is the final and total yielding of the self, its renunciation + rejection + the entire surrender of the life to the will and way of God."

This conclusion of an ex-alcoholic and the conclusion of ^{one of the} top psychiatrists in the world are exact by the same. This psychiatrist writes: "I shall try to help him in his professional capacity, but also as to his own inner psychic structure which is still not yet a very harmonious one, but rather problematic and therefore somewhat destructive; still too much around his own Ego, instead of having surrendered his Ego to God." The alcoholic, by personal experience, and the analyst, by professional experience, both come to the same conclusion - self-surrender.

Now let us take one between these two - a daughter of a bishop, the wife of a clergyman, her husband, head of a large + important school. But let her tell her own story:

45
Having been born and brought up in a missionary family where spiritual values were more highly esteemed than any other thing, my faith stood unquestioned until I went to College in America. There I was assailed by many doubts. Nothing could shake my belief in God - for my parents; they fulfilled His conditions and were secure in His love and faithfulness. But this had nothing to do with me; I must taste life; I must find out for myself.

After graduation my one desire was to get back to India. I liked it there. I loved the mountains, the people, the happy life I had always known. I wanted to write. I would travel, I would live!

Knowing the answers that would be likely to please the Board, I filled in my Mission papers without difficulty and with a light heart and a daring wardrobe, set sail, looking forward to the voyage which would take me home.

But in India something was wrong, very wrong. Meetings, conferences, retreats, prayers - I was surrounded with them. I had to teach Sunday School, lead a Young Peoples' Group, take devotions, give testimonies, answer those in difficulties. This I had not bargained for. But I managed to struggle along for some time, knowing a bit of the technique. But what was first empty and meaningless became bitterness and filled me with contempt and rebellion. I kept away from Church when my hypocrisy became almost unbearable to myself, but my absence was noted and criticised. My work was a burden and the writing which I had looked forward to became unendurable.

Then I realized that everything I really wanted was out of my reach. I wanted fun, I wanted a good time in my own way. I would hear the orchestra playing dance music at the Club and waves of misery swept over me. That was what I wanted, and as a missionary I was debarred. What a rigid and barren life was being imposed on me!

At Language School I met many wonderful young people whom I admired, but they all seemed so sure of their call; their religion meant something to them. I pitied them in my heart, being so simple, ~~unhappy~~.... or was it that I envied them?

One Sunday in a desperate, almost rebellious frame of mind I went to Church, the struggle in my heart being almost unbearable. I was so unhappy something had to happen or I could not go on.

Dr. Stanley Jones was the preacher. He read his text: "Whoever would save his life shall lose it; and whoever shall lose his life for my sake shall find it." Matt. 16:25, and my heart cried out, "O no, not that! I do not want to lose my life. I want to live! I want happiness and beautiful things and friends. I want ~~gaiety~~ and popularity and a good time. I want life!" A sadness which seemed about to crush the breath out of my body engulfed me. How unfair, how cruel, how crazy - to ask me to give up life when it was the one thing I longed for - life with its music, its colour, its fun! gaiety

I listened to the sermon. Step by step the way was explained; the logic was irrefutable; the paradox seemed unanswerable, maddeningly convincing, and yet I was unwilling to accept it. It was impossible for me to give up my life whatever the promises. Then the last hymn was announced: "When I survey the wondrous cross." My eyes skimmed down over the verses. Then something like panic ~~st~~ seized me. There was a line coming which I could not sing. Nothing could make me sing that - I would die if I had to. The second stanza of the hymn began; the first line, then the second line - it was coming nearer; what should I do? How could I give up everything? It was asking too much. "O God," I cried in my heart, "what shall I do?"

Moved by some power not of myself, I managed to sing, inaudibly, "All the vain things that charm me most, I sacrifice them to His blood." It was done! Everything was gone. At that moment life seemed drained of everything. It was complete and utter emptiness. There was nothing left. But at that very moment, almost simultaneously came an overflowing of breathless joy. It seemed that I would be swept off my feet, so great was the infilling, the glory. Christ Himself flooded my heart, overwhelmed me with love. In a flash it was plain - this was life, this abundance, this joy unspeakable and full of glory.

husband the head of a large & important school. Let
her tell her own story:

And now a famous theologian: "God was at the center of my theology, but I was at the center of my life. Exploding with ideas, I talked too much, I wanted to be accepted, but the more I tried to prove myself worthy of belonging the less welcome I was." And then came the conversion through self-surrender. "I pitied my wife's faith; she loved me into awareness of life."

As David Wesley Soper puts it: "The Christian removes the cross from Calvary and erects it in his own heart. The self which has resisted and crucified God is itself crucified; God & the self are no longer enemies but allies." He speaks of himself: "I was a burning pacifist, a zealous social gospelier, on fire to reconstruct everything except myself." And then he adds: "The pursuit of self is the pursuit of sorrow." And then the final conclusion: "Confronted each day with the incapable either/or - to seek or to slay self, to crucify Christ or crown Him Lord of Lords. God is as near as the prayer of self-surrender." (These Found the Way)

This from a Roman Catholic layman Baron Von Hugel: "Until Christ marks out in you an inner crucifixion which will cut you off from self-infatuation & unites you to God in a deep union of love, a thousand Heavens could not give you peace." Self-surrender is the basis of peace and there is no other basis.

Samuel Hoffenstein sums it up in these words: "Wherever I go, I go too, and spoil everything". For everything is spoiled with an unsundered self at the center.

Jesus tried to get this across to His disciples in

Luke 9. He asked them, "Who do you say I am?" And when Peter uttered the great confession, "The Christ of God," He immediately tried to bring home to them the center (V. 22) of His being the Son of God - a cross! Self-giving! And then He turned to them "all" and said: "If any man would come after me let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it." (V. 23, 24) As the cross of self-giving surrender was at the center of His being the Son of God so the cross of self-surrender would be at the heart of their discipleship. He taught the same lesson on the mount of transfiguration. The thing Moses & Elijah talked about was "his departure which he was to accomplish at Jerusalem." (V. 31) That was the center of His "glory" - the cross! And then Jesus cast out the evil spirit (V. 42): "And all were astonished at the majesty of God" (V. 43). But as they were marveling at everything He did He said to his disciples: "Let these words sink into your ears, for the Son of Man is to be delivered into the hands of men." (V. 43, 44) ^{He said,} "My 'majesty' is not in healing - it is in self-giving, in a cross!"

"But they understood not this saying" (V. 45) and they were afraid to ask him about this saying, (V. 45) - afraid to ask Him, for they vaguely felt it would involve them in self-surrender. That failure to understand "this saying," + all that it involved for them, now began to show itself in all their relationships.

(1) "And an argument arose among them as to which of them was the greatest." (V. 46) The ~~un~~ ^{un}surrendered self began to upset the ^{giver} inner fellowship ~~of~~ of the Twelve.

(2) "He forbade them because they he does not follow with us." (V. 49) Here the unsundered self

upset relationships between groups of disciples.

(3) "Lord, do you want us to bid fire come down from heaven and consume them?" (V. 54) Here the surrendered self upset relationships between roses - Samaritans + Jesus.

(4) And as the disciples didn't get this self-surrender as the center of their following Jesus, so the would-be disciples didn't get it either: "I will follow you wherever you go." And Jesus said to him: "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to ~~rest~~ ^{lay} his head." (V. 57, 58) "You are looking for a soft journey, I'm offering you a cross." (5) "So another he said: 'Follow me'. But he said: 'Lord, let me first go + bury my father.' (V. 59) (Incidentally his father was not lying dead at home, but he wanted to go home + wait till his father did die to give him a big funeral to keep up the family name. Self again.) (6) "And another said: 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him: 'No one who puts his hand to the plow + looks back is fit for the kingdom of God.'" (V. 61, 62) The backward look showed he was feeling sorry for himself: "Look what I'm giving up!"

From the marvelous discovery that Jesus was the Son of God to the end of the chapter not a single thing was done right by the apostles + their adherents. ~~At~~ With that discovery of Jesus as the Son of God lying back in their minds we would have thought that now everything would ~~come~~ ^{work} out right in them + their relationships. ~~But not~~ If intellectualism were the answer, then that would be so. But while their minds were convinced their emotions were in the grip of an unsundered self. Hence they tripped over themselves in everything.

single happening & relationship. The unsundered self was at the basis of all their failure. They were trying to "save" their selves in every happening and they were "losing" their selves at every turn. And all life everywhere is a commentary on and an amplification on that saying of Jesus: To save your life, lose it; and to lose it in self-surrender is to find it. That is a law as deeply imbedded in the spiritual world as the law of gravitation is imbedded in the material - and just as inescapable.

And this works every where. Before an evening discussion on home management in a small town survey of domestic relations, ~~the~~ husband and wives were sent questionnaires to fill in. In the space for noting causes of friction in the home one man wrote - "Me!" That from the Reader's Digest is just as new and as old as the above ~~above~~ instances from the Scriptures. In each case the cause of friction was "Me!" - the unsundered "me" and there is no other cause. All else is symptom, this is disease.

In ^{the following} passage we see how, if we don't belong to Him, nothing belongs to us: "I press on to make it my own, because Christ Jesus has made me his own." (Phil. 3:12) "Make it my own".... "made me his own". When we belong to Him, then all things belong to us. But when we belong to ourselves then nothing belongs to us. "All things betray thee, who betrayeth Me." You cannot ^{possess} find the "it" until you are possessed by the "Him". Not that you will be given all the "its" if you surrender to "Him", but you will either get them, or you can do without them - gladly do without them - for you have Him. When you are controlled by Him then you are no longer controlled by

the "its" - money, fame, things, pleasures, position, power. You are on top of them - they are not on top of you. Sen. Dr. Donald said: "A man is in bondage to whatever he cannot part with that is less than himself." Surrendered to Christ we are free; bowed to Him we walk the earth emancipated; low at His feet we stand straight before everything else. When we are most most Him, we are most our own. And we ~~are~~ free from the bondage of things - we can ^{have} them or not have them - we have Him. We sit lightly to things because we have let down our full weight on Him.

"There shall be no more be anything accursed, but the throne of God and the Lamb shall be in the midst of it." (Rev. 22:3) Where there is the throne of God & of the Lamb there is nothing accursed there - where God rules blessedness rules. Where the throne of God is not, where He does not rule, everything is accursed - accurses itself! Bernard of Clairvaux puts it thus: "He who will not be sweetly ruled by the divine will is penally governed by himself; and he who casts off the easy yoke and the light burden of love, must suffer the intolerable load of self-will."

If these statements come from the specifically religious side of things listen to what psychology says: "The aim of the individual life is maturity; that maturity means the dislodging of ego-centrity so that the actual center ~~center~~ of being can be established and become the full motivation." "Ego-centrity" dislodged and the actual center of being - God - can be established & become the full motivation."

But how do we dislodge ego-centrity? This is how Christina Rossetti attempts it:

"God harked me against myself,

The coward with pathetic voice,
 Who craves for ease and rest & joys,
 Myself, arch traitor to my self,
 My holloest friend, my deadliest foe,
 My clag, whatever road I go.

(blue) Yet ~~there~~ there is one who can curb myself
 Can roll the strangling load from me,
 Break off the yoke & set me free."

It is beautiful poetry and has much truth in it, but it falls short of deliverance from the dominance of self through self-surrender. "Harden me against myself" - that sets up self-hate, a civil war against myself - like a struggle, a battle with myself. This makes life strain, hence drain. "Yet there is one who can curb myself." The self is to be curbed. But the Christian way is not the self to be curbed, but to be consecrated. ~~Then~~ Surrender of the self ~~means~~ means consecration of the self and then you are not in a civil war with yourself, but in cooperation with a consecrated self. We are going the same way, with the same motive and the same goal.

Here is how Japanese put it in "The Morning of the Overflowing Heart" at Sendai: "I came here to destroy myself. But I can't destroy myself. I can only surrender myself, not destroy myself. If I die with Him I live with Him." Another: "I have been praying for the Holy Spirit without surrender. Now I have made the surrender and have received the Holy Spirit. I have been troubled about the sub-conscious, comes back at night in dreams, I said it was an unsundered sub-conscious. Now I have let Him have it. I have been pressing myself, now I shall press Him." Another: "What did I get at the Ashram? Nothing. Everything was taken away - only Jesus remains. I have been thinking about Christ and

is gone

"something else." Now the something else^{is gone} and I have nothing left but Jesus. Now I have all." In the Hiroshima Ashram: "I was able to see myself as not surrendering. It knocked me down clearly. All the rails are taken away. The real fellowship is here. This is the higher unity. This Prayer Vigil is the secret. I'd like to see an Ashram of all races, of all the world." Another: "Total surrender first thing shown to me. Felt a strange warmth in all my body. One thing then lacked - surrender - came to me." Fukuoka Ashram: "I didn't expect much from the Ashram. But I was soon faced with surrender. Always had a veil between me & God. Twenty minutes after a talk with Bro Stanley I was released from the post. I saw Jesus on the cross. Cried all night. Here I got my eyes off the post & put them on Jesus." Osaka Ashram: "I didn't quite understand what is meant by surrender. I see it now. The teaching concerning agape meant a big veil taken away from me. I was an empty tomb, beautifully decorated." Another: "Went to Youth Conference, but felt oppressed by them. In those conferences we begin with the feeling that it is all right with us, all the troubles are in others. Here we begin with ourselves, with our own self-surrender."

Whether in East or West the sense of release & freedom in getting yourself off your own hands into the hands of God is the same. One woman put it this way: "It is so comfortable to get yourself off your own hands." It is. For when you are in the hands of God you are where you belong. This is Home.

This surrender of the self is once and for all & yet continuous. Just as you are married once & for all in a good marriage, when the vows are made and the

oneness proclaimed as you belong to Christ once & for all. It's done. Suppose your wife or husband would come to you & say: "Let's be married over again today." You would be ~~stuck~~ surprised & shocked. There is a once & for allness in a real marriage. And yet there are daily surrenders to each other & to the marriage that have to be made. It means an unfolding - a daily unfolding - of the word "all" when you gave your "all" to each other. So in this surrender of the self - it is once & for all & yet continuous - a daily surrender around a once & for all surrender - an unfolding of what was in folded in the "all" of initial surrender.

~~Some one put it thus:~~ "Surrender is a surrender of as much of myself as I know today, to as much of Christ as I know today."

In that initial surrender there are three stages: "mood, movement and moment." You are brought by various influences to the "mood" of surrender. You have run into roads with dead ends, into frustration, into conflict, through into futility, through an unsundered self. Now you are brought to the "mood" of surrender. Then comes the "movement": you pray for grace ^{of surrender} for surrender, to make it a real surrender & not a patched up compromise - a 100% for-nothing surrender. The "movement" is from both sides. If we take one step, He takes two. We advance into advancing Open Arms. The third step is the "moment" of surrender. There is the "moment" when we throw ourselves into the Arms of Everlasting Mercy. We are His, for better or for worse, for life or for death, to sink or swim. We close the bargain. It is done. Feeling as we feeling, it is done.

As "Mary" ^{to a teacher} puts it: "When two people stand before are really married they stand there & pledge to each other their vows, the heavens don't open

The feeling will come as a result of that decision.

next
later?

~~the altar & make their vows the heavens don't open, but~~
~~the vows are made, the oneness is pronounced & then~~
~~they mark out life on the basis of what happened~~
~~there but they believe what they have said ^{done} and act~~
~~on it, & begin to live it out.~~ The feeling will be
 by ~~product~~ ^{it} is a beautiful ~~proof~~ ^{proof} of that decision and
 of ~~that~~ ^{the} acting upon the decision.

How will we know that the surrender has been
 made & that ~~we~~ ^{we} have been accepted? There will
 come four lines of assurance - all converging into one.
 First, the Word of God assures you. Every line of it
 says that "him that cometh unto me I will in no
 wise cast out." Note the "in no wise" - He will not be
 looking for ~~prejudicial~~ ^{prejudicial} reasons for not accepting you.
 He will take you as you are, provided you really want
 to be taken. "In the day that thou sekest me with thy
 whole heart thou shalt be found of me." Second, those
 of us who have tried it assure you that if He took us -
 and He did! - then He will take you. This is the
 collective assurance. Third, your heightened moral
 & spiritual powers will assure you. You will no longer
 be the man who goes down before temptation by the
 breath of the wind of desire. You will be inwardly
 stiffened & strong. Fourth, ^{the} Spirit will bear witness
 with your spirit that you are a child of God. Note "with
 your spirit" - not merely "to your spirit," but "with your
 spirit" - there will be a mutuality in the witness - your
 spirit and His Spirit will say the same thing. It will be
 a double witness, from above & from below - His & yours.

The central thing is that witness will be:
 "Jesus is Lord" - He will be Lord of you, your possessing
 your relationships, your future, your all. Among the
 Syrian Christians of S. India there is the custom

used later?

Look up
ref.

This is the way -
of God assurance

Para. At the center of that
feeling will be a
growing conviction that
"Jesus is Lord"

that the first words spoken to the new born child are: "Jesus Christ is Lord." To the new-born child of God the first words whispered in the heart by the Holy Spirit are: "Jesus is Lord."

Incidentally this phrase "Jesus is Lord" ^{was} in the ~~at~~ probably the earliest Christian creed: "If thou wilt confess with thy mouth 'Jesus is Lord' & ... thou shalt be saved." (Rom. 10: 9) "No one can say 'Jesus is Lord' except by the Holy Spirit." (1 Cor. 12: 3)

In ~~most~~ ^{some} of the versions "Jesus is Lord" is in quotation marks, showing ~~they were~~ ^{it was} used as an early Christian Confession, the earliest Christian creed. We have adopted that

phrase as a greeting & a farewell in many parts of the world. We raise the three fingers - "Jesus is Lord" - in greeting and in farewell. It began in Japan, spread to Korea, India, Africa, America & other parts of the world. An African artist has painted the three fingers & the copies of it are being sent to all the schools & churches in that section of Africa with the words

"Jesu ni B^hrama B^hrama" - Jesus is Lord "around the top and ~~at the bottom~~": "Our Salutation" at the bottom. Children, workmen, professors, national Presidents & Supreme Court judges love it & use it. It expresses a deep faith fact at the center of our faith:

"Jesus is Lord." By the way I have heard village children in India, evidently taught by their ^{school} say to visitors & to each other: "Hail Mary" ^{there is seen} the

profound difference in emphasis between the two faiths - one centering in the human Mary & the other centering in the Divine Son of God. One priest told me that he had stayed up all night giving the sacrament to those who returned to the fold, after seeing the procession of "The Lady of Fatima" - a conversion to a Lady.

a ^{conversion} superficial and off-center. No, Jesus is Lord! ^{Mary}

If you let your weight down on anything this side of the Divine it will let you down. Only Divine Shoulders are strong enough to bear the weight of the world's guilt and sorrow. But the moment you surrender to Jesus you know this is It! It is self-verifying as light is to the eye, as truth is to the conscience. Some one asked an ex-alcoholic what the word "Hallelujah" meant and he replied: "I don't know, but I think it means 'Hot dog, this is It.' And while his language wasn't classical, his insight was clear. This is It!

But this principle of surrender is not merely one used in the initial phase of conversion - it is a continuing principle to be used throughout the converted life. Instead of holding festering problems in our bosom we get them off our own hands ~~into~~ ~~the hands of God~~ by surrendering them into God's hands as they come up. That takes them off our own hands & puts them into His. "The Government is upon His shoulders." He has us & our problems & we listen ^{to} & obey His solutions. Then we are not burdened with unsolved problems, but working out with Him our being-solved problems. And psychologically this is ^{sound} ~~correct~~, for if you hold a problem inside you it ^{may} form a complex & a complex may become a neurosis and a neurosis a psychosis. By continuous surrender of problems as they come up this process becomes a catharsis - daily cleansing away possible complexes. This process of a once-and-for-all self-surrender and a continuous surrender of daily problems as they arise is the ~~most~~ soundest & most health-giving spiritual process I know. It is an open door out of every situation.

An hour should be "par". Within an hour we

should be able to turn over to God all our problems, and our sorrows. They should be cleared off by surrender within an hour. Then our desk would be the desk of a well-ordered executive - clear with one thing at a time in hand, instead of a cluttered-up desk, with piled up with distracting problems, awaiting attention & solution, a burdened soul ^{sitting with} ~~not~~ ^{any pins & needles} ~~not~~ knowing where to turn.

Dr. Wayne E. Oates says there are three ways with of handling anxiety: by apathy and indifference - acting as though there were no problems; by hostility & defensiveness - by fighting yourself and others; or by grace through faith. But that grace cannot get through to your problem without the surrender of our selves & our problems into the hands of God & then listen & obey. It is not enough to surrender the problem. We must surrender ourselves first of all, then He has us & our problems. But if we try to surrender the problem & not ourselves then His hands are tied. He does what He has and only what He has. If we try to enter into a compromise, giving here & there & ~~the~~ not the absolute whole, without reservation, then it won't work. Many of us are willing to ~~to~~ make Jesus King, provided we are Prime Minister, with the real government in our own hands.

In a Mission Station in the Congo which I visited, a python got in to the rabbit pen, swallowed a large Belgian hare & found he couldn't get out of the ~~into~~ hole through which he got in. He had sense to regurgitate the hare and escape. In Malaya a python got in to a pig pen, swallowed a pig, could not get out of the hole through which he came in & was caught.

Crude illustrations of what happens spiritually.
 If we want freedom we must surrender ourselves,
 once & for all + our sins and our daily problems as they come up.

A little missionary girl in the Central Congo said:
 got me aside & said to me: "I've always wanted to
 ask this question: 'What does it take to be a Christian?'"
 "Why, darling," I replied, "it will take you." ~~And~~ And
~~there~~ me built to do the most important ^{thing} a person,
 young or old, can do - she gave up the ~~one thing~~
 she owned herself to Him. And arose ~~His~~.

And now His and therefore free, we can say:

"Send me anywhere, only go with me.

Put any burden on me, only sustain me.

Sever any earthly tie, save that which binds
 my heart to Thee";

And ~~there~~ we can add with Chas. Fox:

"Foolish enough to depend on Him for wisdom,
 Weak enough to be empowered with His strength,
 Base enough to have no honor, but God's honor,
 Despised enough to be kept in the dust at His feet,
 Nothing enough for God to be everything".

So the process out of the old into the new is
 this: Mixed up, messed up, screwed up, tied up.
 Remedy: Give up. Result: fixed up!

And it works! Nothing else will!

The Conversion of our Love.

Chapter I^{II}

Revised. ✓ (59)

We have seen that the deepest thing in conversion is the conversion of the self, by self-surrender.

We now look at the deepest thing in the self - the urge to love & be loved, and consider the conversion of that urge.

In my last book Christian Maturity, I took the position that deeper in human nature than the self, sex or the herd urges is the urge to love and be loved and that we are there free as nature as persons as we are mature in love and no more mature. Maturity is maturity in love. If "God is love" - the highest & ultimate truth about God - and if God has made us ⁱⁿ His own image, then He must have stamped within us His ^{own} deepest urge - the urge to love & be loved. We are made in the inner structure of our beings to love & be loved. If we don't love & are not loved the very deepest law of our being is violated.

So conversion is conversion of our love. We in our blindness and stupidity and wilfulness have loved the wrong things, with the wrong love. We have perverted our inner urge to love & be loved and have fastened that love on the wrong things - on ourselves & have made ourselves God; on sex - as an end in itself and ~~have become~~ our love has become sexuality; on the herd and we have become herd-dominated & herd-worshippers. Our original agape has been perverted into eros. Eros is unconverted ~~at~~ agape. Then conversion is conversion from perversion.

But how could God convert our loves? Issue commands for us to love? That would be the Word become ^{morality} ~~word~~? Show how He hates marks badly & only loves marks well? That would be the Word become

This part of the heart of the Western world: Dr. William L. Stedger tells of the captain of a large transport ship, filled with soldiers, making a voyage to the Pacific. The captain tells of seeing a submarine arising to the surface & sending a torpedo straight at his transport. The white mark of the torpedo showed this plainly. He shouted through the loud speaker: "Boys, this is it!" He tried to charge forward. But the captain of a small escorting destroyer also saw the submarine & the torpedo. Without a moment's hesitation, he gave the order: "Full speed ahead!" The destroyer went to the rescue. The torpedo struck the transport. The captain of the transport was killed. The captain of the destroyer was the only survivor.

of that destroyer was my best friend. A verse in the Bible now has special significance for me: "Greater love hath no man, than this that a man lay down his life for his friends." Lay down laws & regulations for the ordering of collective life? That would be the word become institution, philosophy. In both of these the word has become word. That they are all this side of the truth. The word must become flesh.

God, to redeem us at the deepest portion of our nature - the urge to love & be loved - must reveal His nature in an incredible & impossible way - He must reveal it at a cross. At the cross God wrapped His heart in flesh & blood and let it be nailed to the cross for our redemption. The cross lights up the nature of God as love. There "He bore our sins in His own body on a tree." A friend of mine, a convert from the Malabar, a group of Mohammandans, saw their beloved teacher, ^{in India,} ~~iron - wrapped~~ ^{iron - wrapped} for two factions of the Malabar fighting with bamboo poles, ~~iron at the end of the~~. He ran between them & took the blows on his own head. Blood began to flow & to stain his white garments. Both sides stopped their fighting, stood over him - some ran for a doctor, others took him into their home. From that moment a reconciliation took place - a reconciliation through his blood. My friend says: "If a few drops of blood of a single man can reconcile a whole village, how much more can the blood of the Son of God reconcile the whole world?" At the cross two things happened: reconciliation & revelation - a reconciliation in His taking the penalty of our sins in His own ^{body} ~~head~~; and a revelation of His own heart as Love. Jesus not only laid down His life for His friends, but for His enemies as well.

That cross is the only place our love could be redeemed. A dissertation on the beauty of love would have left us cold; an exhortation to love would have left us unmoved; a command to love would have left us unbowed. But the cross breaks us down, smashes our

old loves into a thousand fragments by penitence
 and ^{then} remakes them into the image of His own Love.
 Love at the cross begets love in us. That Love ~~for~~
 forgives us, but it does more - it remakes us at the
 deepest place in us - at the place of our Love - it
 converts our Love. We begin to love Him. And coming
 Him our lesser loves are ~~re~~ redeemed by ^{that} ~~the~~ ^{very} coming
 of Him.

Nels Ferre, a theologian, says: "I've been con-
 verted three times: the first time to traditional Christ-
 ianity; the second time to honesty; the third time to
 the love of God and man." This is beautiful, but
 the third was the real conversion - the other two
 were preliminary. A conversion that doesn't convert
 our basic love is ~~this~~ less than Christian conversion.

Peter's real conversion did not take place when
 he left the fishing boats to follow Jesus. He turned
 to Jesus ~~and~~ later & said: "Lo, we have left every-
 thing to follow thee. What do we get?" He ~~had~~ had
 left "everything" - except Peter. You can see the un-
 regenerate Peter obstinately again & again - in the
 quarrel over first places, in his attitude of superiority:
 "Although they all deny ~~these~~, yet will not I" - the
 "They - I" relationship - I'm superior, in his denial
 of Jesus & the cursing & swearing. So Jesus said: "When
 thou art converted, strengthen thy brethren." Just when
 was he converted then? I believe at the lakeside after
 the resurrection when Jesus put His finger on the need
 of his love being converted. Jesus said to Simon Peter,
 "Simon, son of John, do you love me more than
 these?" The emphasis was on "more than these" - ~~that~~
 he had said that he did: "Though they all deny thee,
 yet will not I." Then Jesus asked him the second
 time:

"Simon ~~son~~ son of John, do you love me?" This ~~time~~ ~~He~~ ~~left~~ ~~off~~ ~~the~~ ~~"more than these"~~ ~~it was a plain~~ ~~"Do you love me?"~~ ~~apart from other whether it is more~~ ~~or less than these - "Do you love me?"~~ ~~And then the~~ ~~third time:~~ ~~"Simon; son of John, do you love me?"~~ ~~at~~ ~~the third time Simon was "grieved" - why? He saw that~~ ~~Jesus was putting His finger on the three-times denial~~ ~~by asking about his love three times. That brought~~ ~~the being "grieved," the penitence, the surrender. Then~~ ~~Jesus ended it by saying, "Follow me": He had said that~~ ~~"Follow me" to Peter at the lakeside before when he~~ ~~left the fishing boats to follow Him. He did follow~~ ~~Him - outwardly & now & again inwardly, but~~ ~~mostly outwardly. But here Jesus was asking # Peter~~ ~~to follow Him inwardly, in spirit, in love. Up to~~ ~~the ^{new} last Peter wriggled a bit, asking about John: "Lord,~~ ~~what about this man?"~~ ~~And Jesus replied: "What~~ ~~is that to # thee. Follow me". In his giving his~~ ~~single-pointed love to Jesus alone, he made a~~ ~~last backward glance toward the old mixed ⁱⁿ motive~~ ~~love and ~~what~~ wanted to know what John would do.~~ ~~But it was a dying kick of the old love. His love~~ ~~was converted - to Jesus alone, so he was now~~ ~~really converted and could "strengthen" his "brethren" - could~~ ~~strengthen them because he didn't belong to them any-~~ ~~more. He belonged to Jesus alone - in love. Now he~~ ~~belonged to them in a secondary way for # he belonged~~ ~~to Jesus in a primary way. His love was redeemed.~~

This out of the past. When we turn to the present we find the same necessity for our loves to be redeemed - mostly redeemed from a festering self love. Dr. Carl Merninger, head of the Topeka Psychiatric Sanatorium, came to the conclusion that his patients were there

significance, security." And the first and greatest of these is love. Strange, that after two thousand years that statement ~~and other values~~ echoes the statement of Paul: "And now abideth faith, hope and love, but the greatest of these is love." And yet not strange, for the author of our beings and the author of the Bible is the same God and the supremacy of love is written not ~~only~~ only in the texts of Scripture, but also written into the texture ^{of} our beings.

Why did a young couple go to a juke box & have the song played over three times - the song that told of a boy who wandered over the world seeking for the answer to life and found it at last: "To love and be loved?" They played it three times for the same reason that Jesus asked Peter three times if he loved him? The same answer came out of the juke box and from Jesus.

Father C. Hilmer Myers speaking of Langland boys said: "Such boys can be reached by giving them what they crave most: love from an adult ready to help in an emergency."

A friend of mine, a very beautiful and wise woman & a real Christian, wrote a masterpiece for her husband, every line of which was accusing him. She was going to put it on his pillow when about to leave home. Then she went back, took the letter, put it in her purse and ^{instead} ~~put~~ ^{marked} a book, by Browning: "How I love you." She redeemed herself & will possibly redeem him.

There was an habitual drunkard in the community, and one morning he said: "Saw, the boys rocked me last night." And the other replied: "Maybe they were trying to make a better man out of you."

And the poor fellow replied: "Well, I never heard of Jesus throwing rocks at a man to make him better." The Pharisees tried that - and needed redemption. Jesus tried love - and redeemed the woman.

As some one put it: "God loves sub-men into saints." And there is no other way to make saints.

A girl who had never been loved had a deep attachment to her dog and fanght when separated from it ^{when she was} and put into a Home under a friend of mine. In the first few hours she bit the doctor, ~~struck~~ struck a nurse and kicked the Superintendent.

One day she was so enraged she rammed her arm through a glass door. Bleeding & frightened she ran to the House Mother who gave her attention & love. From that moment she began to receive and give love. She was changed and became a capable, dependable girl. Love did it!

As William Law puts it: "Love is infallible it has no errors, for all errors are the want of love." And he might have added that love is infallible for if the other person doesn't receive the love then the giver of the love is the more loving for having given the love. So the pay-off is in the person. Love can't lose.

A Salvation Army man an officer was assaulted by a woman who came in for a ^{minor} ~~serious~~ injury, a finger to be bound up. When she was binding it the woman beat her almost into insensibility. When the woman saw what she had done, she wept and said: "They'll kill me if they find out what I've done." "No," said the Salvation Army Lottie; "nobody will ever know. I'll not tell them." She was "broken" by love and converted.

A Salvation Army officer was called in an emergency. A woman was screaming and ready to commit suicide and threatened any one with a knife who tried to interfere. The Salvation Army woman knocked on the door. The woman grabbed the knife and cried: "I'm going to die & I don't see why you shouldn't die too." She raised the knife & the Salvation Army officer said: "Well, I'm ready to die. Are you? If we are going to die we should have a prayer." And she knelt & the woman too. In the prayer the woman poured out her soul in confession. She was a nurse, and because of her being addicted to drink she was dismissed from the hospital. That rankled. More drink. They arose from their knees & the woman whom she was about to kill bent over & kissed her. Dreams were found and she was able to return to her former job and is now the ~~Superintendent~~ ^{Superintendent} of the hospital.

A Hindu Prime Minister of an ~~Indian~~ ^{Indian} State, chairman of one of my meetings, contrasted the meeting that night with the Christian meetings he attended 50 years ago when the crowd had heckled and sometimes ^{had thrown} ~~these~~ stones. "Tonight this audience ^{has} sat in pin drop silence to listen to the message of Jesus. What has made the change? A few miles from here is one of the largest hospitals in India where devoted Christian men & women have served the people regardless of race, creed, color or money. There is a leper asylum where they serve the lepers in Christ-like service. In Gandhi's Ashram the inmates do scavenging work. But here is scavenging work of the highest kind. They take hold

of the ant castes & wash them body, soul and spirit & turn them into respectable citizens." ¹ Love had converted that atmosphere.

A Hindu man fastidiously came to our Ashram at Sat Dal and said: "Do you know why I have come? 2 years ago when I was a boy we heard a missionary preaching in the bazaar, threw tomatoes at him. He wiped off the tomato juice from his face and then took us after the meeting to the sweet-meat shop & bought us sweets. I saw the love of Christ that day & that's why I'm here."

A friend of mine was talking to a Hindu shoe-repairer who had lost his son & was very downcast. "Remember," said my friend, "that God is love." The face of the Hindu brightened up & he said: "Yes, I know that God is love." "But how did you know that?" my friend ^{asked}. "Oh, I marked," And the shoemaker replied: "Once I worked for Fay Sahib in Cawnpore & no one could mark for Fay Sahib & not know ^{that} God is love."

One of the very gracious & loving members of our Ashram in America said to me: "My adopted daughter was brought to us from a hospital dying for a lack of love. At three months she had gained no weight and nothing helped. The doctor gave her ~~one~~ ^{one} chance in a hundred to live. Only love could save her. I gave it. Today she is a lovely young mother."

"There is nothing understanding love will not heal," from stunted babies to the drunken sots. And there are no doorways closed to love. Some one said of "Mary": "She can go anywhere, to anyone, for she works by love." One man said: "I read 995 pages of a Persian writer on human relations and 'Mary'

summed it up in a sentence - that sentence could be reduced to one word - Love. "A little girl was ^{by her mother} reprimanded, for having her room so ~~the mother~~ untidy and ~~she~~ found her crying and saying: "No body loves me, but God and Mary."

When John Jones, head of Police at the Celtic Club of New York was asked what is the cause of juvenile delinquency, he said: "The lack of love and attention." And that is true everywhere in East & West. And Christianity assures ~~us~~ basically that we have love and we have attention: God is Love. Plato said: "Love is for the lovely," But Christianity says: Love is for every body - the lovely, the unlovely; the good, the bad. God loves you not because you are good, but because He is Love. He may not approve of you, but He loves you.

Dr. Sangster quotes the words of the dying scientist Laplace: "Science is mere trifling. Nothing is real but love," and then ^{Dr. Sangster} adds: "But science is 'discovering' love and an international congress on mental health declared that the ~~top~~ root of mental ill is lack of it. Child psychologists have said that the question of whether children should be smacked or not is ~~unimportant~~ so long as the child is loved. Sociologists trace delinquency to a lack of love and some criminologists see, in its absence, the early cause of crime." ("The Pure in Heart. P. 248")

P. From every side life is converging on one point: Love. This is basic and inescapable. So the center of conversion is the conversion of love. When we surrender to Christ He takes our twisted loves and substitutes His own love in their place. Listen to what a British Colonel Gardiner says: "I was effectually cured

of all inclination to ~~that sin~~ I was so strongly addicted to, that I thought nothing but shooting me through the head could have cured me of it; and all desire and inclination to it were removed as entirely as if I had been a sucking child, nor did the temptation return to this day." And a witness adds: "I have heard the Colonel frequently say that he was so addicted to impurity before his acquaintance with religion; but that, as soon as he was enlightened from above, & he felt the power of the Holy Ghost changing his nature so wonderfully, that his sanctification in this respect seemed more remarkable than in any other." (Toddridge)

Buddha felt that that release from rebirth comes through release from desire. Wipe out all desire, even for life. Christianity teaches that you cannot get rid of desire, for the desire to get rid of desire is desire. You can only redeem desire. The "expulsive power of a new affection" replaces the old desires. The only way to get rid of ^{our} desire is to replace it by a higher desire. That ~~the~~ higher desire is the love of Christ.

Through Him: "God's love has been poured into our hearts through the Holy Spirit which has been given unto us." (Rom. 5:5) The Christian answer ends with the positive instead of the negative and that positive is the most positive, creative thing in the universe - love. As a high diplomat put it to me a few days ago: "Christianity is not renunciation, but full fulfillment." Perhaps it could be put this way: It is renunciation on one level in order to fulfillment on a higher level. But the end is full fulfillment - full fulfillment in the highest thing in the universe - the full fulfillment in love.

An Italian ^{man} heard God say to her:
 A ~~Spanish~~ ^{man} heard God say to her:
 "Behold me and see if there is anything but Love."
 But we cannot see that in God unless we see ~~it~~
 Him in the face of Jesus Christ. "We need Christ
 to be sure God is love." And the highest in God is
 the deepest in us - the urge to love & be loved is the
 highest in God & it is the deepest in us. In France in
 the days of Louis XIV theologians debated whether
 Hebrew or Greek was the original language. They
 decided on a test. Two children were ^{& brought up} taken with-
 out any one speaking to them in any language.
 They wanted to see which language they would speak
 when they came to talking age. In a year and a half
 both died - died from ^a lack of love! A doctor told
 of a child not loved for ^{the} first three months of its
 life. Couldn't do a thing to save it though physically
 there was nothing wrong with it. It died from a
 lack of love. A couple had gone to an orphanage
 to adopt a child. One little fellow particularly
 appealed to ~~them~~. They talked to him about all the
~~clothes~~ things they would give him - clothes, toys,
 a good home. None of these things seemed to appeal
 to the boy much. So finally they asked him, "What do
 you want most?" He replied: "I just want some-
 body to love me." (God's Psychiatry, Chas. L. Allmon,
 P. 117)

and to love somebody
 That desire for some body to love us is the deepest thing
 in life & it is the highest in God. So the deepest in
 man & the highest in God do not conflict - they co-
 incide. To be converted in love there is to be converted
~~in love there is to be converted~~ to the Home Land of the
 Soul. It is to become truly Natural. All coming to Jesus
 has the feel of a Home-coming upon it.

If love is the highest in God & the deepest in us, it is also the most beautiful thing on any planet. Mathilde Wrede was a baroness in Finland, daughter of a Provincial Governor - educated, cultured & a gifted musician. In her teens she was taken by the cross and became Christ's captive. She literally spent herself for the prisoners of Finland. In her own home she lived on the same fare as the prisoners in prison and they knew it. She was often tried and said to her body: "My poor body! We are now going to try to get going. Up to now you have shown yourself obedient and patient when love spurred you to work. I thank you. I know that today you will not leave me in the lurch." Love drove her on and on.

And this from a Siberian exile. A Christian woman wrote: "There is a Godless Society here; one of the members is especially ^{attached} ~~attached~~ to me. She said to me: 'I ~~can~~ cannot understand what sort of a person you are; so many here insult and abuse you, but you love them all.' She caused me much suffering, but I prayed for her. Later she asked if I could love her. Somehow I stretched my hands toward her, we embraced each other & began to cry. Now we pray together. Barbara was converted and thrown into prison. I asked her through the bars: 'Barbara, are you sorry for what you have done?' 'No', she replied, 'if they would set me free I would go again and tell my comrades of the marvellous love of Christ. I am so glad the Lord loves me and has counted me worthy to suffer for Him.' ^(Baroness Wrede, L. J. Maxwell) Here love shone through prison bars & human hardness & bleak winters. Love is a fire that cannot be quenched.

Uncle Sam, on St. Helena's Island, S.C., who had

been born in slavery, once said when a mischievous young Negro had got into trouble and some people were trying to correct him: "You have just to love him out of it." And that old Negro said the profoundest thing that could be said in this universe. That is what God said when He saw us caught in our sins and their consequences: "We must love them out of it." And He took the cross to love us out of it. And that Cross was Love Unlimited. It was ^{God's} Grace in Action. And there was no other way to convert us to love except to die for us. No wonder "The symbol of the Christian faith is not a burning bush, nor a dove, nor an open book, nor a halo around a submissive head, nor a crown of splendid honor. It is a cross." (E. M. Closs) It could not be ~~any~~ ^{any} thing else. For the cross is the ultimate in love. The cross breaks me up, breaks me down, makes me over in love.

And if applied to human affairs would be the answer. A box car full of American prisoners was being taken through Germany, after they had starved for two days at a siding the Germans threw in a Red Cross carton of "Prisoners of War Diet." They thought they would fight over it & kill each other. A blond boy with a bloody bandage around his head grabbed it and said: "Boys, let's make this into a communion." They did. Every body was given a piece of everything in equal portions. It changed everything - made a scramble into a sacrament. That train was strafed, but not a person was hurt in that car. Love protected them from ~~from~~ themselves, from each other & from the hail of bullets. But even if they had not been protected from bullets, they were still safe, for "love never fails" - in life, in death.

Chapter ^V ~~Five~~
Actual Cases of Conversion

Revised
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73

We come now to look at the actual cases of conversion. Put together their story is the most romantic story ever heard. The story of conversion in human hearts & lives is the most fascinating story ever penned or ~~has~~ spoken. All else sounds trivial. No wonder Prof. William James in preparation for his lectures on "The Varieties of Religious Experience" said: "The best fruits of religious experience are the best things that history has to show. ... And to call to mind a succession of such examples as I have lately had to wade through is to feel encouraged and washed in a better moral air." And as I have gathered these experiences through many years and from many ~~sources~~ ^{through many years & from many} I have gathered these stories of conversion. I have been ^{converted over to conversion.} A public speaker is pressed from many sides & from many interests to do what the Pharisees tried to get Jesus to do: "to speak of many things." But Jesus resisted the "many things" & spoke to the one theme in varying accents: "Except a man be born again" ... "Except ye be converted." On speaking of many things we leave a blur, in speaking of the one thing Jesus left a mark. So my ministry is becoming more & more single-pointed. I may throw my net wide in to the sea of human ~~of~~ fact, individual & collective, but I always pull it to the shore of conversion. And I do it without apology.

A Hindu sent up this question at the end of ^{one} of my addresses in India: "What is the purpose of these lectures, are you trying to convert us?" I replied: "Why of course I am. What do you think I'm here for? I want to convert everybody, everywhere, beginning with myself. I'm only a Christian-in-the-making, but the 'in-the-making' is murderful and I expect to go on in to 'the-made'. But I'm also a candidate for

conversion. If you can convert me to something higher & better than I've got, then come along." He slowly replied; "Yes, but you'd be a hard nut to crack." "Yes," I replied: "I suppose I would be, for I'm not holding my faith, it's holding me. It's converting me from what I don't want to be to what I want to be. I call Jesus a Savior, for He ~~has~~ saves me now from life as it is to life as it ought to be." He expected me to apologize. How could I, for if I told my peace the stones - the hard bare facts of life - would cry out for conversion, for new birth. At a recent Conference on Production, ~~for~~ Javahar Lal Nehru, the Prime Minister of India, said: "The most important ~~production~~ task of the country is the production of men & women of character." And Jai Prakash Narain ^{leader} Socialist said: "The need for economic reconstruction in the country is not as ~~great~~ great as the need for moral reconstruction." A Chief Minister of an ^{a Hindu} Indian State said as chairman of one of my meetings: "Our problem is now different. It was to gain independence & now it is to retain independence. And for the retaining of independence we need character. And there is no doubt that the impact of Christ upon the framework of human nature produces miracles of changed character. As such we welcome it." "The impact of Christ upon the framework of human nature produces miracles of changed character." ^{this statement} ~~is corroborated by~~ ^{spoken by} a Hindu all life in all ages, corroborates it. And this happens ^{everywhere, in} ~~to all ages~~, all races, all climes to the degree that we inwardly expose ourselves to Him.

And no two conversions are alike. As every snowflake is different & unique, so every conversion is different & unique. "The wind blows where it wills," said Jesus in speaking of the new ~~birth~~ birth. And

the word for "mind" & "Spirit" are the same. The Spirit makes a new creation every time a soul is reborn. That lifts it out of mob psychology, for the pattern is broken at every new creation.

And the range is infinite from Spid Row to Pastors' Studies and all stages between. From drunkards to Directors, of ~~great~~ from bad actions to bad attitudes, from sins of the flesh to sins of the disposition - all up & down the line this miracle of conversion takes place & takes place now. It would be easy to run back into history & pick out the classical examples of conversion - Paul, Augustine, Luther, Wesley, Moody. But I'll largely ~~confine~~ ^{confine} myself to the recent - to the here & now. So that the reader may find something that fits him out of this here & now. For the purpose of this book is to produce conversion - inside the church and out.

I'll begin with an apparently impossible person, finding conversion in an apparently impossible place - the dizzy traffic of New York. "Where do you go next?" asked a ^{multi-}millionaire, after a series of luncheon addresses to the bankers of Wall Street. "I'd like to take you in my car." I really wanted to go by train, for in a train you can relax, but in a car you're never off duty, no matter where you are seated. But I saw he wanted to take me so I accepted. We hadn't gone half a block when he said: "How do you get the thing you are talking about?" I replied: "Can we talk about it going through the traffic of New York City?" And he replied in the decisive way of a big business man: "There is no other place to talk about it." So I told him to watch the traffic & I would talk. I told him he would have to surrender the one thing he owed to Christ - himself. I felt he

It's a far cry from a mill on fire & a communist to a ~~J. W. C. &~~ frustrated Y. W. C. E. secretary, but it is the same need underlying all. She told me she ~~went to the~~ was inwardly shot to pieces, but had to keep up appearances of religion in her job. I told her that it takes twice as much power for an aeroplane to get off the earth ~~as the water~~ as it does to fly, that the ~~real~~ ^{really} difficult thing is to break with the old life of make-believe & keeping up appearances. But once you ^{are off &} ~~make~~ ^{the} clean break it is easier. We prayed together. As we did so she opened her eyes in surprise & said: "Why, I'm off." She was. She opened her purse & handed me her liquor flask saying: "I want need that any more." Then her gold cigarette case, saying, "You can sell that for missions." And then her sleeping pills: "I want need those crutches any more." And she didn't. Later she told me: "When I look back on my past life it seems to belong to another person." In free - ^{free} ~~from~~ ^{now} ~~the~~ ^{no} frustrated past, "Christ stood between her & that past & she couldn't see the past - she saw Him."

Here is the story of a deeper conversion within the framework of a life conversion. This woman had been on her bed for a year with a bad heart. On the way to the Ashram she got panicky & was afraid she would die on the way: "How expensive it will be to ship my body clear back home," she said to herself. But she arrived, full of fears, a semi-invalid. In a talk I found that the basis of her heart attacks was conflict in the home - it was functional. She surrendered herself & her fears to God. Her very face & attitude changed. She drove back the five hundred miles in one day, not even tired. She went to her doctor & when he saw her he said: "What's

happened? And when she told him, he said: "If half my patients had what you have, they'd be well. You had better tell them." A pastor some years later pointed her out to me at a luncheon & said: "Do you see that little woman?" ~~She~~ She is the greatest spiritual power in this city! From a fearful, beaten bundle of humanity to the greatest spiritual power in the city! And then her alcoholic husband had an accident, so she writes: "Instead of the accident acting as a deterrent to him it acted just the other way. He became a real alcoholic. I thought I had some understanding of what alcoholism in its worst stages would be like. I found the actual experience much worse than anything I had imagined, no words to describe it. The rapid deterioration of the alcoholic, the complete change of personality & appearance, the terrible sufferings & illness, even D.P.s. One day I dropped on ~~my knees~~ ^{the bed at the} the end of my rope. I heard myself saying: 'I have nothing left but God.' And as quick as a flash came the thought: 'If you have God you have everything.' It was almost like hearing an audible voice. And then came one of those flashes of understanding that seemed to open up a whole new world of thought. It was a turning point. I began to overcome negative emotions with positive. And it worked. I believe I have completely recovered from the effects of illness & there is a deeper joy inside than I have ever known. And then since Dec. 15th my husband stopped drinking & for six weeks he hasn't touched a drop. (Incidentally he died a Christian!)"

~~At times~~ We will shuttle back between East & West for down underneath our face differences there is

the same basic human nature - in the same basic human need. A business man in Shizuoka, Japan was drinking his business about to go on the rocks, thought of suicide. He came to our meetings two years ago. He came back with tears streaming down his cheeks, was converted & he & his whole family baptised. Attends ~~the~~ church twice on Sunday & it is a happy, growing Christian man reading ~~Abundant~~ "Abundant Living" & "Growing Spiritually" daily. ~~He took~~ ^{to help} ~~that~~ ^{helps} ~~an~~ ^{that} ~~emotionally upset young man~~ ^{young man} in his home - ~~He~~ ^{it} has been converted & straightened out. A girl in the same condition ^{was} converted & straightened out & is now going into full time Christian service. A derelict becomes a rescuer.

Speaking of a derelict becoming rescuer reminds me of a woman who came to one of our Ashrams. She was hysterical and about to leave. I could do nothing with her. ^{She seemed headed for a mental hospital} So I turned her over to "Mary." "Mary" began by telling the woman that she had been just like that too. At this the woman picked up her ears: "Could this obvious & radiant personality have been as I am?" She became open & receptive instead of rebellious & negative. And in prayer she turned herself over to Christ. And got up well. The proof of it is that she is now working in a Home for handicapped children and doing it efficiently & well. She herself, who was headed toward a mental ~~and~~ hospital is now breathing new hopes & new life into straitened young people.

A man & his wife in Japan wanted to become Christians. ~~He said~~ She had a terrible temper. He said: "I'll let her become a Christian first & then if it changes her temper, I'll become a Christian." He became a Christian!

A Buddhist woman refused to let her son go into the Christian ministry. But he wanted a Christian wife. So she ~~com~~ promised on that, she went to church to find a wife for her son. And she was converted! And found the wife too. She now goes around helping smaller churches as atonement for keeping her son out of the ministry. The son became a Christian architect and mother & son are happy & useful. But Christ didn't despise her motive of going to church to find a wife for her son - He took her where He could & led her to where He would.

~~Ex~~ Referring to motives, one of the most outstanding ~~the~~ lay Christians of Japan came to Christ with a very questionable motive. He had a drug store, but because of his drinking, it was near the rocks. So he went to a Salvation Army meeting & went to the "penitent form" hoping that the Salvation Army, with its contacts in America, might get him a loan for his shady business. But after he got to the "penitent form" he was really converted - motives & all. Now he has four drug stores and since his conversion 9 years ago he has kept going a continuous prayer meeting every ~~evening~~ ^{morning} at six o'clock for ~~thirteen years~~ ^{nine years} - 32 P5 consecutive days with the thermometer often 20 degrees below zero in Hokkaido the Northernmost Island. There might be ~~three persons~~ ^{three persons} to join persons there. Jesus did with him what He did with the Samaritan woman when she said: "Give me this water that I thirst not neither come all the way hither to draw" - wanting to be troubled He saved the trouble of that walk - ~~said~~ ^{He} cleansed her & her motives. Jesus took this man on the level he could get him and then proceeded to purify everything about him, including his motives. He does not ask

that ~~He~~ we came with a pure motive on a pure life -
He asks: Do you want to be different? Well? Whole?

A business man in America was in the hands of a pagan psychiatrist who bled him to the tune of \$65,000 and he rather grew worse. This psychiatrist interpreted 1200 dreams for him. He kept a pad of paper by his bedside so he could write down the dreams for the psychiatrist to ~~interpret~~ ^{man to describe} interpret. He saw he could go on no longer with this futile analysis of himself, stretching across years. ~~One day he left the hotel~~ he walked down the steps of the hotel, where the doctor's ~~office~~ ^{psychiatrist's} office was located, a sad & broken man, for the ~~prop~~ he had leaned on had broken in his hand. ~~He then~~ heard a Voice saying: "Look this way." He felt it was the Voice of Christ. But he didn't know how to find Him. Then one day he heard me speak on the Kingdom of God & as he sat & listened he said to himself: "This is it, my quest is over." He accepted the Kingdom of God as a little child. He walked straight out of his fears, his frustrations, his resentments & futilities straight into a new life. All these things dropped away like dead leaves before the rising sap of a new life. He became an integrated, completely whole man. He made it financially possible to found the Christian Ashrams in America & left a "Foundation" for evangelism. For he wanted others to share what had been so freely shared with him. A Christian Psychiatric Center in Lucknow, India is a memorial to him. His experience with a pagan psychiatrist did not save him against all psychiatry, for pagan psychiatry was a perversion. It knew how to pick people to pieces, but didn't know how to put them together again on a higher level. ~~He~~ ^{It knew} nothing of conversion and hence was completely helpless in the situation - a case of the blind leading the blind.

In contrast to this a psychologist, head of a seasonal division of a great corporation, came to me & without preliminaries, said: "I want to be saved." That was refreshing, for most people beat around the bush. He was ripe for conversion. A few moments later when we rose from our knees the light had come on in his eyes. He was "saved" - no other word fits!

A woman came to Mary with her problems. As she began to unfold them "Mary", interrupted by saying: "Now before you get into your problems Mary I ask you have you surrendered yourself to Christ?" The woman replied, "No, I don't think I have." Then "Mary" said: "Let's settle that first." So they got on their knees & she surrendered herself to Christ and arose happy & released. Now said "Mary": "Let's have your problems." The woman laughed and said: "I haven't got any. That was it." And that is "it" in ninety nine cases of out of a hundred. At the center of most festering problems is the need of conversion. Settle that and the problems answer themselves. "Mary" remarked: "I've found out how to save time in ^{counseling} ~~counseling~~ get them converted first & then most of their problems disappear. The reason ~~the~~ "counseling" has to be string out interminably is usually because the counsellor hasn't got any "conversion" to offer, therefore has to deal interminably with minor issues with the central issue untouched - the need of conversion." "Mary" remarked ~~to friends~~ as she went off to counsel ~~with~~ with some one: "I'll be back in fifteen minutes. They either want it, or they don't want it." Too hasty? Perhaps! But interminable counseling and interminable analysis is too slow and is often only a learned blind to hide

the lack of remedy on the part of the counsellor or the analyst. The unconverted can't convert the unconverted.

A woman wrote me: "I read one page of 'Abundant Living' and walked out of a mental institution & I haven't been back since." That one page introduced her to conversion - to Christ.

The head of a large manufacturing company was respectable, moral, religious, charitable - and unconverted. He saw the need of conversion through contact with "Mary". I scored him up through an address and "Mary" tracked him down. And yet she was the last person I would have thought would "get" him. He had wealth, education, standing and - nothing! She had no wealth, nothing but high school education, no background of culture, no standing save the standing she had in Christ - she had. She seemingly had none of these things, and yet she had - Everything. And the "Everything" created hunger in the "nothing". She got him on his knees & he was converted - really converted. He called his secretary & said: "Now you've never seen me emotional before in your twenty five years as my secretary, hold your hat. You will now see a different man." After he had finished dictating this story of what had happened to him he said: "Now, you really know me." And the secretary replied: "We all need what you have found." He called his employees together & told what he had found. When he finished teaching his S. S. class one young woman said: "Mr. B. you didn't get that out of a book." Emptiness had found Fulness.

~~I forgot~~ In speaking to a woman's meeting I could not help noticing a fashionably dressed, beautiful woman seated beside the aisle. At the close as the people passed by she said: "If I had what you have I wouldn't

be in the mess I'm in." I asked her to remain for a talk. Her life was in a mess - her home was going to be broken up after Christmas, ^{she & her husband} they were going to hold together till after Christmas so as not to break the children's hearts. And she had ^{no} resources to meet this ^{impending} tragedy. She was empty. I asked her to pray - Christ had the answer. She promised me she would, but later wrote me that she didn't know how to pray. So she wrote a letter to God in the only language she knew - the language of the Country Club! "Dear God, life has dealt me a very bad hand and I don't know what card to lead. Please show me what card to lead & I'll lead it." And she signed her name. A very dim prayer, but profound by intent & God heard the prayer. Her home did not break up after Christmas - she held it together by her changed spirit. Soon she had two classes on the Home in her own home. And now she goes across the country speaking on the Home - the best speaker on the Home I know. And her denomination has made her Vice-President of the International Convention - the highest office that can be given to a woman. A few years ago she was a People who come to our Ashram saying: "We have come to find out what it is that makes her tick." A few years ago she was a mess, now she is a message. Note that I say "she is a message", for she is just that - she gives it & lives it - the word of conversion made flesh. I often say "Mary" is "converted simplicity" & "C" is "converted sophistication." And how they love each other, for they both love Him!

Speaking of the home here is how a Japanese home was ~~straightened out~~. Rev. Akosaka in Fukuoka ^{related to me how there} Japan was ~~in~~ ^{was} his home. His wife & her father-in-law, the pastor's father, were at loggerheads. She decided she was going back to her

own home. The pastor said: "I can't tell you to go or not to go, but I'm going to fast & pray to see what God's answer is; what guidance He will give." She put on her best clothes, then put them back into the drawer. "Eat, you're not responsible, it's between me & my father-in-law," she said to him. The pastor called together the family & said to them: "God spoke to me & said, 'You're the head of this house and you're responsible for what has happened. You are the ~~key~~ one! So I repent. It's all my fault.' The wife spoke up: 'No, it's all my fault. I never loved my father and I transferred this hate to my father-in-law.' The father-in-law then spoke: 'No, it's my fault. I said to myself, 'I'm the eldest & therefore this family belongs to me and they should obey & serve me. But I read this morning: 'The greatest among you shall be the servant of all.' I'm going to be the servant of all from this time.' The brother spoke up: 'No, I'm to blame. I asked my brother for something & he refused. So I went to my father and he did it over the head of my brother. And my sister-in-law knew this & it further divided the ~~two~~.' The maid spoke up: 'No, I'm to blame. I wanted to be loved by the father and the wife. So I would go to the father & carry tales about the wife, & then go to the wife to carry tales about the father, to gain the favor of both.' Then & there by confession & surrender they ^{all} found peace with God and with each other. The whole thing was settled in prayer.

From that respectable scene in a respectable home we turn to this story of "From Murder to the Ministry". Appollo Mawweja was trained as a skilled electrician in a big mining center, Kolwezi, in ~~the~~ the Belgian Congo, ^{africa}. He says: "During the years I was working there I

attended the Catholic services occasionally, but my religion meant nothing to me at all. The plain truth is that I was a real 'rotter', a habitual drunkard and a mighty adulterer of the very worst sort. One night I became involved in a fight over another man's wife. The uproar brought I was thrown into prison. But a 'buddy' of mine was my guard and he did me favors.

But one day at the command of a white man in charge of the prison, the guard, my 'buddy', struck me a blow. I was so blinded with rage over the betrayal of my firm friend that I grabbed a big stick like a mad man & ~~killed~~ I struck my friend with such powerful force that I killed him instantly."

"Immediately I was ^{tightly} chained with my hands ~~tightly~~ behind my back. The chains ate into my flesh & I bled internally from the many beatings I mightfully deserved & received. I was given life in prisonment & was chained to another prisoner, also guilty of murder. At night he would tell me of his Savior. He had no Bible, but he knew many verses off by heart & repeated them to me. So ^{this} ~~that~~ one murderer got the message of Christ from another murderer." He was transferred after ten months. I acquired a Bible, but it was discovered & burned. I secretly acquired another & in order to conceal the ~~own~~ ownership of this precious treasure I carefully divided it into three sections. Two other prisoners who had become interested in knowing about Christ helped me daily by carrying their portion of the Scriptures under their prison pullovers, first under the belt. Nightly by a small lamp I read & read till I had read the Bible through. When I came to the story of Saul I saw myself. I had been kicking against the pricks. I would run away no longer. I surrendered to Him. Paul began to be my

example. As he did ^{so} I preached to my fellow prisoners. The change which came over me was noticed by the prison-keepers & they made me, 'papita,' head prisoner of the prison, responsible for the other prisoners. Finally because of good behavior I was released unconditionally. While in prison I was given the verse: 'The Lord looseth the prisoners!' (Psa. 146:7) It became true. I was doubly loosed - inwardly from shameful sin & degradation & outwardly from prison walls. In

~~From~~ answer to my prayers, God gave me a wife - a sweet-faced & brave young woman of my tribe who married me though she knew my past history, and she shares with me the desire to proclaim God's Word. On ~~the~~ being released I was baptised & since I knew my Bible so well was taken into the Evangelists' School where I am today, January, 1954. For the rest of my life I can do nothing but serve Him and praise Him whose willing prisoner ^{I am} forever. Without that inner conversion, cleansing away the guilt & degradation he would have been a prisoner forever, even after he had served his sentence. But inwardly freed, he became outwardly free and now he is ready for anything, anywhere. "The Lord looseth the prisoners!"

Alongside of that we must look at a woman who was an alcoholic, bound as surely by drink as that African murderer was bound by chains. Word was brought to a family that the daughter had asancer. The blow hit the family circle & shocked everyone. The husband in a bitter moment said to his wife: "It's because of the way you are living that this has come to us." It made her angry & she went to her parents & told what the husband had said and her parents rubbed salt into her wounds by saying: "Well, perhaps he is right." She went back to her own home

to find it empty, her husband gone. She felt lonely, de-
 beated & trapped. She tried to commit suicide with
 various electric gadgets which wouldn't work. So
 she took a butcher knife & went into the living room to
 sever ~~the~~ ^{the} arteries in her wrists. She laid the knife on a
 table to ~~wait~~ ^{await} the courage to do it. She saw the
 knife was on a book, ^{"The Way"} She picked it up & began to
 read it. It caught her. She knelt beside that table
 with the butcher knife on it & surrendered herself to
 Christ. She arose a different woman. Two things met
 together that day - a butcher knife & a book - not
 the way ^{and the} ^{suicide,} way - Christ. She stepped - it was only
 one ^{step} - from suicide to the Savior. But what a step!
 From death to Life! She went from that place to a
 prayer meeting, being held for the healing of her
 daughter. They saw ^{at a glance} she was a changed woman &
 as she prayed with the rest they were sure of it! She
 was taken into church & is an honored & respected
 member of that church & community. From suicide
 to security - mental, spiritual, moral, social. And the
 daughter was healed. When she was changed everything
 was changed. And her feet are upon the Way!

We must dip into the past for a moment to find
 conversion, not only from degradation & futility as in
 the above cases, but from religious respectability. Thomas
 Bilney, familiarly known as "Little Bilney" chanced
 on the words: "This is a faithful saying & worthy of
 all acceptance that Jesus Christ came into the
 world to save sinners of whom I am chief." (1 Tim.
 1:16) "That one verse through God's mercy working
 did so lift my poor ~~weak~~ bruised spirit that the
 very bones within me leaped for joy and gladness.
 It was ^{as} if, after a long dark night, day had

suddenly broke!" It became a burden on him to win Hugh Latimer, a popular man at the time. Latimer, who became bishop, was burned at the stake with Ridley at Oxford in 1555. Bilney after hearing him preach said, "Prithce, Father Latimer, may I confess to thee?" Latimer beckoned him to a quiet room & there listened to the most wonderful confession he had ever heard. Bilney told of his struggles for salvation, of the reading of the text. Latimer had experienced the same soul hunger for years and to the astonishment of Bilney he arose & knelt beside him, seeking guidance from his penitent. Bilney drew from his pocket the Testament and read the passage in Timothy. There Latimer had his soul illuminated & saved.

This also out of the East mill fit the soul of many a modern preacher. Thomas Chalmers preached the Law for eight years with little result. Then he moved from the Law to Christ. And found Him as his personal Saviour & Lord. He says: "It was not until the free offer of forgiveness through the Blood of Christ was urged upon the acceptance of my hearers that I ever heard of any of those subordinate reformations which I had made the ultimate object of my earlier ministrations. To preach Christ is the only effective way to preach morality." As a result of this change in Chalmers & in the emphasis in his ministry he wrote the moral law upon the soul of Scotland.

This fits the experience of a bishop in the early days among the Maoris of New Zealand. When he preached against their infanticide, their old adultery, their cannibalism, their cruelty, their lies, their stealing they laughed at him. "Those things ^{those things} that may be bad

for the white man, they are good for us." But when he spoke of God through ^{on the cross} love coming down to redeem us through Jesus Christ, they ^{on the cross} ~~were~~ ^{met} all eyes, all ears. They drank it in. And soon these customs began to drop away and they began to be changed people. Conversion did not come through the preaching of morality, it came through the preaching of the Gospel, the redemption through Jesus. Conversion is not from badness to goodness, but a ~~conversion~~ ^{conversion} from the bad to God & then to goodness.

If just preaching of morality want do, then the preaching of question marks will do less. Paul Kano-mori, called "the Moody of Japan" was thrown into prison for reading the Bible. He concealed a Bible in the lining of his jacket, committed it to memory, lest it be taken from him. He came out of jail and became an out-and-out liberal. He found the Bible was full of mistakes, etc. He remained in that dark period of his experience for 24 years. Then light broke: "I became a little child in the pure simplicity of child-like confidence and faith. Now wherever I go I preach on one theme: Jesus Christ and Him crucified!" Thousands were converted. People are not going to be converted to question marks, they can only be converted to explanation ^{points!} ~~points!~~ A question mark ends in being bent toward the ~~earth~~ - an explanation ~~mark~~ ^{point} points toward heaven - the difference in destination between the two attitudes. Now Kano-mori had something to preach & the people had something to be converted to.

Speaking of becoming a little child. Here is a child's conversion, a child of eight: "Dear Mother, I couldn't help but tell you I have surrendered myself

to God. Brother Stanley helped me a lot. God sent a light in me and I was bursting out with joy! And I am now going to go to church every Sunday ~~and~~ ^{and} I am going to study about God and be the very best girl in the whole world." Carl Carolyn.

And if that is young, here is a younger. ~~a three~~ ^{three} year old. A mother sat in a church service with her three year old son in her lap. In order to keep him from becoming restless, she called his attention to the stained glass window which pictured Christ knocking at the door. In his little ear she whispered: "That Jesus knocking at the door. He's knocking at your heart's door. Will you open your heart & let Him in?" He responded: "Yes, mama. I will, I will. I'll let Jesus in." He never got away from the reality of that moment and as a man testified that that was the occasion of his conversion. ~~How~~ ^{How} too young? Never too young & never too old. Listen to this:

A Japanese pastor told me of going to ^a town and of staying at a doctor's house, none of them Christians and none of them attended ^{this} meeting. But when he got back after the meeting he witnessed to them & the whole family was converted, except the old mother. She wouldn't have any thing to do with it. She had been bed-ridden for six months & was over eighty. The pastor spoke to her & went straight to the point: "You are old and you are soon going to die - are you ready?" "No, I'm not," she replied. He talked to her & she said that she didn't understand. Then he said: "Your soul wants to go to heaven, but you are weighted down by sin like lead. Jesus is the scissors that can cut that rope." "Will He do it?" she asked. "He's already done it, you accept it." "Yes," ^{I will} she replied & her face burst into joy. All

the family came rushing in and there was general joy. The old lady opened her eyes suddenly and said: "Oh, I've never seen anything so beautiful as those peach blossoms. I'm 80 & I've never seen them before. And the ants, aren't they lovely and God made them?" Then she dreamed one night that she was walking behind a grand child. She got up and began walking around the room holding on to the furniture. Her grandson took her on the back of a scooter to call on her old friends to testify to what Christ had done for her. Now she is going alone and ^{there are} a lot of old people in the church as a result of her witness. ^{Many} ~~These~~ things there she was converted to Christ, then converted ~~from a~~ ^{from a} drab world to a world of beauty, then converted from invalidism to new life, then converted to uselessness to winning others. And it all happened as a result of one word: "Yes."

That same pastor told me this story. A nephew of a doctor's wife was a drunkard (In the West we would have called him by the more respectable name, "alcoholic," but it's the same ugly thing!), a thief and was 13 times in jail. He asked the doctor's wife for money & she replied: "I'll give you the money, provided you go over to listen to this ^{pastor} ~~man~~, to hear what he has to say to you. He came to us. The young pastor, fresh out of the seminary talked to this man all the theology he knew, beginning at the existence of God. The man sat there, uninterested waiting for him to get through so he could get that money for cash (liquor). But when the pastor had exhausted his theology & didn't know what more to say the man looked up & saw a picture of Jesus with a lamb in His arms and he asked, "Who is that?" And the pastor said: "Somebody who is

interested in you - loves you." "Me? I'm a no-account bum, nobody cares. Is it a he or a she? No, my mother doesn't care, nobody cares." The pastor: "It is Jesus - He cares." "Well, how can I meet Him. Will you call Him?" Pastor: "He's here. Close your eyes and He'll come." He tried to say the name of Jesus, but it was so foreign, he stopped and said: "Tell me the name again." He prayed: "O Jesus, help me out of my difficulty. I'm a no-account bum." Tears began to roll down his face, light dawned in his face. His aunt watching from behind a screen, ran in & threw her arms around his neck and wept with him. "Here is the money for the sake in celebration of this," said the aunt. No, he said, "I don't want that anymore." He came the next day ^{to the pastor} & said: "I want to do something in gratitude. Let me clean the church every day." And he did. The doctor's rickshaw puller ^{who} had been a drunkard & ^{and said to} ~~he~~ was converted, talked to him & encouraged him, ^{told} him: "Now go to your mother & ask her forgiveness." But, I have no clothes & no money. The rickshaw puller replied: "Take my clothes & here's the money to go." He went. When he got off the boat there was street preaching & a man was heckling the preacher and upsetting the meeting. He said to himself: "Now that I'm a Christian, here's where I can help." He went up to the man, gave him a good tongue-lashing & knocked him down. Police came & put him in jail. Word was sent to the pastor, who came & explained the matter to the police & they let him go. He became an employee of an electric light Co. and lived & did a wonderful Christian life. Two or three things stand out in that story: (1) The pastor got nowhere when he talked theology, he

got every where when He preached Jesus. (2) The aunt wanted to celebrate conversion with sake, She was one of those well-meaning, shallow people who celebrate everything with drink - even Christmas & a New Year! The drunkard corrected her. (3) The rickshaw puller was just the friend he needed in the early crucial days. (4) His way of manifesting the new life was mistaken - by knocking the heckler down - was mistaken, but sincere. The angels smiled and said: "He'll get over that." And he did.

Alongside of that we might put a drunk in Harrodsburg, Ky. In my student days I stood in the open square by the Court House, on a soap box, one "County Court Day" and preached. Just in front of me was a drunk who was being held up ^{partly} by a peeled stick he had in his hand. He kept commenting on what I was saying: "That young fellow makes me feel like crying." So I talked with one hand on his shoulder, to keep him quiet. At the close I invited those who wanted to be converted to come to the mission. Among others this man came. "Do you want to be saved?" I asked. "Yes, but I'm drunk." "I know you're drunk," I replied, "but He can save you." "If you say so it must be so," he replied & we got on our knees. I prayed & then he prayed & in the midst of it he opened his eyes, looked around surprised & said, "Why He has saved me! And I'm drunk too." He got up, took a whiskey bottle out of his pocket, gave it to me & said: "I want need that any more." And he handed me the stick & said: "I want need that any more, either." And he walked down that aisle not only saved, but sober. Conversion had saved & had sobered him at the same moment. Miracle? Yes, of course.

But that miracle happens everywhere it is tried. An alcoholic told me he had saved 18 alcoholics, got

them straight, but he himself would fall again and again into alcoholic drinking bouts. But in the midst of his own failure he never gave up working to help others. Then one day he was lying in bed reading "Abundant Living", when suddenly the light dawned. He knew he was a changed man. He went to the telephone called up a friend and said: "It's happened. I'm free." And he was. And he ^{has} never touched it since. Now he works with the ^{beating} heart.

Another from Japan. A boy began drinking at 15 and at 17 was a confirmed drunkard and at 27 an alcoholic. Some one, not yet a Christian, brought him to a missionary lady, a Miss Cole, a Methodist missionary. He was a train conductor & she went to see him off at six o'clock each morning and at five ^{in the evening} when he returned she met him again. She had prayer with him asking God to keep him clean in body, mind & spirit. Did this every day, twice a day, for a month & a half. At the end of that time he suddenly had an impulse to pray. He did so. He didn't know what to pray, but he prayed the prayer of the missionary. Tears began to stream down his cheeks. He was converted then & there. He became an excellent Christian, entered the ministry & now has two sons in the ministry. The other Japanese drunkard who looked at the picture of Christ and asked "Who is that?" was converted at the very first mention of Christ, this man awakened more slowly, took a month & a half.

Glaser tells of an agnostic friend who set out to save a drunkard in order to prove that a man's habits can be transformed without the aid of religion. Sat with him night & day. But the man would go back to drink as soon as he left him. One

day Dr. Glover asked him: "How are you getting along with your drunken friend?" And he replied: "Well, some rough people in red jerseys came along with a brass band & some how those repulsive fellows got hold of him. I don't know exactly what happened, but they seemed to have made him kneel down & pray. Anyway he can walk past a pub now by himself." ~~Re~~ *is its the point*

Reminds us of the story of Plotinus: "I spent the day trying to make a corpse stand on its feet without success. I came to the conclusion that it needed something on the inside of it." And he put his finger on the central need: "Something on the inside," and that need is the same, for everybody, everywhere, East & West, no matter whether you're an alcoholic or just a bad-tempered nuisance to yourself & others. A woman was asked if her husband had a demon ~~in the~~ And the reply was: "No, grows all over the house."

A professor of economics, brilliant of intellect, felt she could solve all the problems of life by her intellect. But as she tried it everything seemed to fail. Her life was messed up & frustrated. Then Good Friday came and she heard the words: "It is finished," and then as she puts it: "I felt that this was the finish of all my pride & self-sufficiency. I accepted what He had finished on the cross. That moment I was free & released - I was converted." She is now an honored member of "The Twelve" of the Sat Dal Ashram in India.

A Mohammedan woman was near death in child birth. Another member of "The Twelve" of the Sat Dal Ashram, a missionary, went to see her. She had cotton in her ears. Feeling she should not let the woman die

without some word about Christ she took the cotton out of her ear & whispered that Jesus could save her. In a moment she began to say: "Jesus saves me. He saves me," at the top of her voice. The relatives clamped their hands over her mouth. But she persisted and urged them to accept Jesus as their Saviour. And after an hour she died with His name upon her lips. One sentence whispered into a receptive ear & she passed from death to life.

From this instantaneous death-bed conversion, of a Mohammedan to this more deliberate life conversion of a Hindu ^{shows} the very wide range of the working of the Spirit. A Brahmin student, studying for his M. A. was asked by his elder brother to attend one of my addresses to the educated classes in Sobhale Hall, Madras. He didn't want to come, for he was tired, but because it was his elder brother who urged him he decided to go. He said: "You spoke on the Cross & ~~and~~ when you asked those of us who wanted to follow Christ & to be prayed for, I put up my hand, just a little way, for I didn't want my Brahmin brother, or the other Brahmins around me, to see me do it. But as I went home on the tramcar that night Jesus seemed to sit beside me & I knew that we belonged to each other forever. I had always conducted the worship before the idol in the house, but it never occurred to me to do it again & it never occurred to the household to ask me. They saw a profound change had come over me. Seven years later I was baptised - baptised by an Anglican bishop ^{and} with ^{incidentally} ministers of seven other denominations laying their hands on me." (The Anglican bishop had 3 years of correspondence with his recalcitrant brethren over what he had done!) He invited the Non-Christians

in his office to come to his Captain. They came ~~for~~ they saw it was befitting, inwardly he was a Christian, outwardly he should be one. He mailed his colors to the mast, though by now he was a high Railway Government official. He said to his office staff: "I'm a Christian. But I shall need help. I will make many mistakes, but I want your help. Be free to correct me ^{if you see} when I'm wrong." One day a young Hindu clerk came up to him & said: "Sir, I find you rather troubled & sad today. Didn't you have your Durbars this morning?" That was real help! He was deputed to come to a settlement with Pakistan when the division ^{between India & Pakistan} was made & the railways were cut. India needed records of pensions, salaries, provident funds etc. ^{So did Pakistan.} ~~He~~ ^{by the Indian Government} he was instructed to give record for record. On the way he received guidance from God as to what he should do. He went into the Conference room & said: "Here are your records - all of them. They are yours, with out strings. If you want to give us our records, well & good." The Mohammedans, taken aback with this, consulted together & said: "We can't let these Hindus be better than we are. We'll give them more than they gave us." And they did! And when it came to the financial settlement they wrote him out a check for 2,200,000 rupees saying: "If Mr. Venogopal says that is the amount owing from us then we needn't look it up. His word is sufficient." He came away with more records than he gave & with this check in settlement because ~~he~~ ^{then he} applied a Christian principle. ~~He~~ ^{he} was put in charge of a railway where Communist influence had infiltrated & the office staff ~~was at a standstill~~ ^{was almost} at a standstill - a kind of sit down strike. He learned the names of 3500 of his office staff, invited them to

This Railway official introduced to
 a diamond grubber about what Christ was
 doing for him & an engineer took him
 aside & asked: "Will this man be for me?"
 Brahmam said that it would be for me & then
 had a prayer together in the corner. He said

lived his life to Christ. Presume contagious. Was sent by the
 Government of India to pass on the railway equipment India
 was buying from Japan - big opportunity for bribery. The
 Japanese tried him on women, money, sake, no response.
 They sent to India to find out what he was interested in!
 Found it was God.
 His house for lunch each day, confessed to them where
 he was working in administration and where he ^{told} ~~did not~~
 to one Hindu clerk ^{that he was sorry for his mistake} ~~the~~ man burst into tears, for
 the clerk expected to get the blame - as was always the
 case between a superior officer & a subordinate. The
 climate changed in the office. They came to him and
 asked if they couldn't work at night to catch up arrears
 caused by the slow down movement. And they did!
 Arrears were caught up & ^{communistic influence} ~~communism~~ faded out in
 that railway. And now the finances of the whole of
 the Railway system in India are in his hands. His
 father stayed with him a year to see what had
 happened & came back & reported to the family:
 "Venu has found God. And he has not." His mother
 has been ~~He~~ baptised & is radiant. One of the highest
 officials in the land said to him: "Some of you Christians
 have the blue print for the answer in the matter of
 remaking people. I do not have it." This man
 is a member of the Sat Jal Ashram, ^{people of the} "Ishwara" and is the
 word of Christianity became flesh, the outstanding
 Christian layman of India. And a raised hand, just
 half raised, started all this!

A Brahmin student and a British Tommy
 were alike in need of conversion - something to
 bring life under a central control and cleansing &
 direct it toward great ends. The British Tommy came
 to India with no education & no desire for one - he
 was an unwarmed clod. Then came a conversion in
 a Methodist Church in Hyderabad. With the conversion
 came a mental awakening. He walked seven miles a
 day to get a Language lesson. When told that the author-
 ities would not allow him to take these examinations, he
 replied that he, since they were only for officers, he

replied that he would become so ^{proficient} ~~efficient~~ that they would have to allow him. To make a long story short, he became a Fellow of the Madras University, received his Doctor of Literature from Oxford, became the head of the Vizian's College & then became tutor to the Vizian's two sons. He would take notes on my addresses and teach them to their young ones as an English lesson. All this happened & a street is named after him in Hyderabad. All this took place in the very city where he began life as an ignorant, untaughted journey. Conversion is the conversion of the total person - ~~the~~ spirit, the mind & body.

It is a conversion of the face. An unconverted ^{a friend of mine,} actor, was always given the part of a villain on a show. But after his conversion his face was so changed he could not play the part of a villain. So he had to be given the part of the announcer and today he is in charge of the total show. From villain to director was the result of a conversion which changed his face and his function.

I sat at night on an upper veranda in Calicut India, talking to a very upset, ^{frustrated man.} He was an Indian, but with the coming of Independence life for him had been set in reverse. He had been a District Superintendent of Police under the British and had sent a great many of the followers of Gandhi to jail & was ^{given the King's Police} ~~was~~ ^{medal} ~~the British~~ for it. But when Independence came the bottom dropped out of things for him: "I'll get it in the neck now," he said to himself. So he resigned at 42 years of age. "What shall I do with my life?" he asked. And I replied: "Give it to Christ." We prayed together and he surrendered his life to Christ. He arose a happy man. A few days later he came & asked: "To

you think I could go into the ministry?" "When I could I study at 42 years?" He already had an M.A. & L.T. so he was well-educated. I suggested that he go to ^{theological} ^{for a year} a Seminary & try it out to see if he could study. He did so & came out at the top of his class. Went to Cambridge University, England & took a three years course in Theology; went to Union Theological Seminary in N. Y. for two years; came back to India, became a professor in Serampore Theological College and is now a secretary of the National Christian Council of India. He came to our Ashram a few months after his conversion & here we give the servants a holiday once a week including the sweepers. The sweepers' work was to clean the latrines, a work which no one but an out caste would do. We volunteered to take their jobs. When this ex-Supt. of Police had volunteered to do the sweepers' job he came back & said: "Now I'm ready for anything." And he was! Having done the lowliest job he was ready for the highest.

~~Incidentally when he was a Brahmin convert when he was going to volunteer to do the sweepers' job at the Ashram, he thoughtfully replied: "Brother Stanley, I'm converted, but I'm not converted that far." Some of our conversions are limited. But they don't extend to our race, our class, our home, our business relations. But conversion should be on the whole Conversion Unlimited. One of the mottoes of our Ashram at Sat Dal is: "Nothing above the Kingdom, Nothing ^{out side} the Kingdom, Nothing against the Kingdom, Everything under the Kingdom."~~

A Brahmin told me he was converted when a bus accident threw them all into a mass of broken misery - Brahmins, low caste, every body. When he came

out of that catastrophe all his Brahmin aloofness and pride was broken down. He knew he belonged to every body and especially to Jesus who was the Son of man. It took an ~~over~~ turned bus to upset all his values.

But back to conversion as the awakening of the total person. A gentle-faced woman gave herself to Christ in one of our Ashtams. Inwardly she had heard but she stepped with that inner ^{heaven} ~~hell~~ into an outer hell. Her husband would go on drunken bounts, ~~back~~ her out of the house, ~~new~~ nailed up the doors, gathered her clothes into a pile smeared lip stick on them, tore them to shreds. ~~She~~ ^{He} then one day he took her by the throat & was choking her to death when the Voice said, "Relax." What a time to ask her to relax! But she with a man's hands around her throat choking her to death! But she did just that. And in doing so slumped out of his hands onto the floor & was saved from his clutches. He lost his business. At that period she asked me if she should get a divorce and my reply was: "Well, I don't tell anyone to get a divorce, ~~but~~ if any one has a right to a divorce you have that right. There isn't a single thing he hasn't done to break up the home." She went down to the last ^{divorce} paper and when she was about to sign it something within whispered: "You can't." And she didn't. Then followed five years of hell. But she kept her four children in College ~~through~~ ^{by keeping a job} ~~working~~ herself. When they all graduated one of her daughters said: "Mother, I don't believe you could do a wrong thing if you tried." Lovely tribute of a daughter! After her children had graduated she said to me: "Do you think I could get a College education? I've never had one & I'm fifty two & I would have to keep a full time job, can

I do it?" My reply was that having gone through what she had gone through she could go through anything. ^{So I said:} "Go ahead & try it & we will be with you with our prayers." Her eldest son ^{drives her to the university each day as proud as can be of such a mother.} And the sequel: she now has her hand back to sobriety & to the establishment of his business again. Love had ~~run~~ ^{now} out! Without a basic conversion that held her steady, all these outer pressures would have broken her.

^{Here is a} similar story of a woman who married a man of a faith, other than Christian, ~~who himself~~ ^{he} had been married three times. To escape his torments, the first wife turned to drink, the second to sex and this third one turned to God. She was converted in a Prayer Group. And this gentle slip of a woman became as strong as steel through it. When she asked me whether she should get a divorce I replied: "Well, you certainly have a right to a divorce, but is his torments breaking you?" "No," she replied: "I'm growing under them". And then I replied: "Then stay where you are," I replied. "That is what I was hoping you would ~~reply~~ say". And she stayed right there and went through hell, but lived in heaven at the same time. It made his husband mild that she had slipped out from under his torments, that he had lost all power to torment her. ~~She~~ He said to someone: "Blanche (not her name) and her friends are praying for me & I have to act like a hellion or they will get me." She stood up in one of our meetings & said: "I'm the woman who lives in heaven & hell at the same time". Conversion gave her heaven within & circumstances gave her hell without. But greater is ~~the~~ who is within you than he that is in within the world."

But here was a home already broken up. The woman stood inwardly empty to face life again. Fortunately she came to an Ashram & was converted. And with the conversion ^{came} a mental awakening, that almost invariably happens. And she said: "To you think I could get a college education? In forty five, I'd have to keep a full time job." It advised her to do it. She came out at the end of a four year course "Cum Laude," and was so good they gave her a scholarship to get her A. M. degree in psychology. And now she has organized a Continuous Prayer Vigil, going on throughout the year in shifts of half an hour. I've helped her get people to take half an hour in the East - India & Japan - where the periods would be difficult or impossible in America. Look at that picture: A broken home, an empty heart faces life with bleak prospects. Then conversion. Power to face life, to gain her college education with honors & to organize a Prayer Vigil girdling the globe. From emptiness to fullness, from nothingness to Everything!

This power through conversion is seen in a refined little Japanese woman. She & her husband were baptized into Christianity without understanding it. They were born of water but not of the Spirit. Then he died & she had to take over ^{the presidency of} the business - a ship-building business. She felt burdened with the business. Her pastor told her about self-surrender, about conversion. She surrendered & was really converted. And it cleared up everything. She says: "Now I simply follow His will & it is a miracle all the way through." An old lady & I meet each morning for prayer in a nearby mountain. It isn't this or that that I give. I give all. Then she became ill - vomited blood. "I took it to the Lord

and I was healed. Now it is all clear." The business is booming, they are building large ships. Now look at that picture: A gentleman, bereft of her husband faces the responsibilities of big business without inner resources. I found them in conversion, then faces up to them through the power of prayer + full surrender + goes through it all serenely + with power. Is ill. Goes to God, is healed + goes on her way rejoicing.

An elder in a church in Korea was asked why he became a Christian and he replied: "I saw the strength of the pastor in standing up to the Communists, the only one who dared to do so. The pastor was ~~murdered~~ murdered, but his strength in face of it, made me want his secret of strength. I found it."

Another church elder who had been a brutal policeman under the Japanese in Korea said he became a Christian when he saw his father-in-law face death, without fear, even with joy and anticipation! Both of these wanted to embrace the faith of those who had the strength to face death with joy. They embraced a persecuted faith! Because it gave strength to the persecuted!

In Korea a pastor was lined up to be shot by the Communists. But as they were about to shoot him they said: "You're a great Christian preacher. Before you die preach us a sermon on Christianity." They did it in ~~semi~~ derision! But he did preach them a sermon for 45 minutes and at the close the Communist soldiers simply walked away + left him alone. He walked away free. He told me how he became a Christian. His mother was a strong Buddhist and opposed Christianity. She had a horrible skin disease like leprosy + she was blind. A Christian woman came to her

house and said: "What kind of a house is this where Jesus has not come to forgive your sins, heal your sicknesses & take you to heaven?" She said this & was so frightened she ran away. The mother began to think about this, asked her son to go and get this woman to have her come & tell them more. She ~~did~~ ^{came} and the mother was converted and in three days after she became a Christian the skin disease was healed and in five days the blindness. The boy was so impressed at what had happened to his mother ^{that} he was converted. ^{He is now the head of a Blind & Deaf School in Jaegu, Korea with about 200 blind & deaf children. He and his lovely, able wife are} Now put your finger on the salient features of that story: A timid Christian woman witnesses to a diseased, blind woman, she is converted & healed & her boy converted when he saw it. He preaches a sermon with great boldness & freedom ^{to Communists} when about to be shot and his captors are captured by it & ^{they} free him. He sets up a Home for blind & deaf children. The witness of a timid woman did it all!

Speaking of conversion & healing here is a case where ^{both} they happened at ^{one} ~~one~~ time and on the slenderest knowledge about the Christian faith. He heard one sermon, that was all, but that was enough to lead him into Everything. Many in Christian lands are sermon-soaked & are empty, for they take nothing. He heard one sermon & took Everything! The pastor of a large church in Japan, Rev. Agata Shigezo, was before his conversion the head of the Post Office in Matsuyama ^{at 32,} the youngest postmaster in Japan. He was an ardent reader of Confucianism & had as ^{his} ~~his motto~~ ^{life} his ideal of a gentleman: "One who speaks softly & has no outer show." Was called a model young man.

But he had three soft vertebrae in his spine & had to wear a brace. It was a frustrating illness. A P.M. employee, a Christian, suggested that he go to church. He knew nothing about the Christian faith, but he went. He was helped ^{by two men, one on each side} ~~on two sides~~ as he walked. He listened to the story of the prodigal son for the first time and came home in tears saying over & over again: "I've found my Heavenly Father." In his eagerness to tell his wife he walked ahead of the friends who had helped him. For days the tears of joy streamed down his cheeks. His wife thought the softening of his vertebrae had attacked his brain & had softened that! A few days later he was in a barber shop & leaning over he found the ^{pain in his back} ~~softness~~ was gone. He went to the doctor who had treated him & the doctor said: "That's not the body I've been treating." He was well. He took off the braces. He was converted & healed at the same time & he had asked for neither! The ~~love of God~~ Sovereign Love of God! Inviting, invading, instructing, in filling! He resigned his Postmaster's job & entered a Seminary. His wife, who had been an ardent Buddhist and had gone around the Island's 85 Buddhist pilgrimage stations, was converted after a year & a half when she read: "Come unto Me all ye that are weary & are heavy laden & I will give you rest." That was different; no Buddhist Scriptures had ever said that! Come to a Person! She did! The amazing part of that story is; On what slender knowledge the Father takes people! The idea that you have to know everything before you ^{can} receive anything is absurd. He knew little or nothing & received Everything! He was receptive and that is the one condition. "Receive the Kingdom as a little child" - that is enough - to begin on!

There was another conversion & healing, but different. ^{a Japanese} ~~The~~ ^{an} airman who had gone through the war without a wound found himself in a hospital with tuberculosis. He had only about 3 hours of rest a day for a year. He hated Americans, but found himself eating American food in the hospital. And when they gave him blood transfusions it was American blood. "What is this," he said to himself. "These people fight us & then feed us & give ~~us~~ blood transfusions of their own blood." Perhaps it is Christianity which ^{can} ~~could~~ account for this contradiction. So he asked his wife for a Bible which she had ^{but had} never read. He thought Christ & Buddha the same & as he had no use for Buddha he wanted to get rid of Christ too. In his reading he came across John 11:25, 26: "I am the resurrection & the life ... and whoever lives & believes in me shall never die." That went home. In Jesus he would never die - have eternal life. It lifted a burden - he had eternal life now. He was filled with peace & joy. The doctors had said his case was hopeless, but now with his hate gone & his depression lifted he began to get well. ^{He is} ~~He is~~ now well & walks 10 miles a day through snow in his rural evangelism. His ^{also} ~~son~~ ^{son} had tuberculosis and he too is healed - the family a lovely Christian family. And the interesting thing is that the American Air Base force is supporting him in his rural evangelism. He told the Air Base force: "I'm your blood brother. I have American blood in my ^{veins} ~~bones~~." Another instance of being "sored by blood"! This ~~was~~ gift of human blood introduced him to the Gift of the Divine Blood - the Cross.

An American airman, ~~Dr~~ ^{the} Shayer, was on the first ^{flight} that bombed Tokyo. But his plane could not get back to the carrier, so had to land in China.

the crew
 where ~~they~~ ^{was} captured by the Japanese. They were
 both thrown into solitary confinement. Dr Shoyer spent
 42 months in solitary confinement, which was so
 depressing that his colleagues went off his head. The
 Japanese fearing the same thing would happen to
 Dr Shoyer gave him a Bible to read, the first thing he
 had to read in all those weary months. He was not a
 Christian, but he read it ~~very~~ eagerly and there in the
 solitude of his cell he found Christ, as Christ found
~~him~~ him. He came out of those three & a half years of
 solitary, never bittered, in fact all on fire to help the
 Japanese people. He went to America, got an education, & is now
 back in Japan ^{is} winning people to Christ. Along
 with him is ^{a Japanese} ~~an~~ airman who bombed Pearl Harbor.
 He too was converted to Christ. Together they speak
 under the title: "I bombed ~~Tokyo~~ Pearl Harbor" & "I
 bombed Tokyo"; comrades in a common cause. Con-
 version converted them to Christ and to each other.

I sat with a blind man and got his tragic
 story. He was a Lieutenant in the Japanese navy &
 went through the whole of the war without a scratch.
 Then came the ~~peace~~ armistice. He was ^{to the crew} ~~supposed~~ to go
 on the deck of his destroyer and announce that the ~~peace~~
 war was over. Just as he got on the deck a torpedo
 from a submarine, which probably had not heard that
 the war was over, struck the destroyer & in the ex-
 plosion he was ^{made blind} ~~blinded~~ for life. Went through the
 war without a ~~not~~ scratch & then five minutes after
 the war was over he was ^{of a cruel} left blinded for life. He
 seemed to be in the grip of Fate. He brooded over his
 condition & then one day decided on suicide. He stole
 out at night, a moon light night, to throw himself
 under a passing train. As he was about to do it

some one saw him & ~~called~~ ^{yelled}: "Look out, you're in danger." He pulled back: "Somebody cares. There might be some kindred in the universe." That tiny ray of light that flashed in his heart from that voice that called out ^{in the dark} opened to him a possibility. Then a pastor ~~took~~ became interested in ~~the~~ him, took him by the hand and led him to the church. He preached that morning: "Ask & it shall be given you; seek & ye shall find; knock & it shall be opened unto you." And that blind man did ask, did seek & did knock - and it was opened to him. Then & there he was converted by a surrender of himself & his blindness to Christ. He pulled straight out of that depression and inwardly was on top of his world. He said to himself: "I wonder if I could help handicapped people as this pastor ^{has} helped me? But no university will take a blind man." But a Christian college did take him; his wife & his sister read the books to him and after graduation he set up a workshop for the handicapped. He is happy and adjusted and useful. Government has recognized his work & expressed its gratitude. Nothing - nothing, absolutely nothing, could have pulled him out of that pit of despondency and set him on top of his world with joy, & turned his life into a channel of usefulness, except conversion. Everything else would have stood beside that pit wringing its hands in despair, or looking on with apathy, or would have philosophized as to why this should have happened. Conversion took him by the hand and pulled him out & set him on his way rejoicing.

In a conference of astrologers in Lucknow, India, presided over by a prominent official one astrologer said: "Success can be acquired by changing one's name. This receipt for prosperity applies

not only to individuals but to towns, States and countries. There you have it: Just change your name + prosperity will come to you! Call to the man in the pit by another name + he will walk out of his despair!

C. J. Vengopal was asked by a Hindu doctor in Burma to come to the hospital and see his "prize patient." A Hindu M. A. ~~discouraged~~ discouraged, unemployed and sick had seven operations in a Government hospital. Two men, an Indian clerk and an old Anglo-Indian, went around the wards distributing fruit and cheer and love. This Hindu called them & said: "What makes you do this?" They replied: "The Love of Christ." "Could I find this Love of Christ here on any bed and will it work?" He tried it that night. It worked. He prayed + surrendered himself to Christ - and found Him. He had been crying out in pain through the nights with an incurable disease. The next morning the pain was gone. The X-ray showed he was healed. He became the radiant center of the hospital - the real head of the hospital. People came to him with their troubles ~~and with their disputes~~ ^{and with their disputes}. Through him the doctor and head nurse were reconciled. When Vengopal came in the first thing ^{this patient} ~~he~~ asked him: "Are you a Christian?" They kept him in the hospital after he was well, because of what he was to every body. But they overworked him + in six months he contracted pneumonia & died. He was baptized before he died. The doctor and the head nurse ~~was~~ spoke to each other at his funeral (for the first time) + were reconciled. The whole hospital was moved by his death. That is what conversion does: From a man crying out in pain + despair through the nights to a man over whom the whole hospital weeps when he passes to the Beyond - that is transformation. He was converted and healed

at the same time. And he had nothing to begin with except a few sentences of assurance that it would work. He tried it and it worked! It works anywhere it is ~~it~~ seriously tried. By any type of person.

Take this Chinese intellectual, an engineer in Manchuria. He said to me: "What are you going to do with me? I'm a man without a faith. In America no church would take me for I don't believe in the divinity of Christ. I have ~~no more~~ ^{lost my} faith in Confucianism, nor do I believe fully in Christ. So I'm dangling." I ~~could see~~ I asked him how far he had got along? And he replied: "Well, I believe ^{Christ} ~~he~~ was the best of men." "All right," I said, "let's begin there. If he was the best of men then he is your ideal. If he is your ideal then you must be willing to cut out of your life ^{that} everything ~~which~~ he cannot approve." "But that's not easy," ^{he} replied. "I didn't say it was easy, but if you are sincere you will do it." "Yes, if I am sincere I must do it," ~~he~~ he added. We knelt in prayer for strength to begin a new life. As he arose he said: "Now this is different. Everyone else has suggested that I had to believe some thing first. Here you tell me: 'He that is willing to do His will ^{shall} know of the teaching.' You tell me to do & I shall know. I'll try it." The next day he came back radiant. "All my doubts of who Christ is, are gone. Anyone who can be felt as I can feel Him, is real. I have been talking to my wife, and though she has been a nominal Christian, she's going to seek & find Him too." From an agnostic to an evangelist, ~~overnight~~, that is transformation. Conversion brought ~~it~~ him from confusion to certainty - overnight!

Mr. S. Kurosu, was the special ^{Japanese} ~~envoy~~ ^{ambassador} to Washington just before Pearl Harbor with a special mission

at Washington

to try to head off the war. I believed them and I believe more so now, that he & the others in the Japanese Embassy were not trying to play a double game, pulling the wool over our eyes while Japan was getting ready to strike. The fact that none of them were ever called before the War Guilt Tribunal shows that the military was convinced they were knew nothing of what was going to happen at Pearl Harbor. When I saw Mr. Kurusu in Japan after the war he said to me: "Japan will never become a democracy until Japan becomes Christian." I looked at him straight in the eye & ^{as he said:} "But are you a Christian, Mr. Kurusu?" He replied, "No, I am not." "But don't you want to be?" "Yes," he slowly replied: "I do want to be." He knelt in prayer in his drawing room & he gave himself to Christ in an act of simple commitment. When he arose I said to him: "Now when I return to Japan in two years I want to find you in the Christian Church," and he replied: "You'll find me there." When I returned after 2 years the first thing he said to me was: "I couldn't wait for you to baptize me, I've already been baptized." And then I said to him: "Now I'm going through many cities in Japan in evangelism. Give me a message for the people." ^{He replied:} "Tell them what I said before: 'Japan will never become a democracy until Japan becomes Christian.'" In his Memoirs he mentions his conversion. ^{After his death his} wife, an American ^{lady} ~~lady~~ ^{lady} said: "He was so much happier after he was converted to Christ. It lifted him out of his depression." And she leaned over & kissed me on the forehead.

As we mention depression this conversion comes to mind. An ardent Shintoist, head of a primary school, was shocked beyond words when the

defeat came to Japan. He said to him self: "Shinto has fallen. I've been identified with it, so I go down with it. I promised to commit suicide. I will do it." But as he was about to do it a voice ^{said}: "Wait". Instead as a symbol he cut off his fingers. He went to Tokyo seeking for a Bible, found one in the Salvation Army. He read it avidly. He came to a verse which ^{was given to me in the beginning of my ministry, has become my life verse. As I begin to speak} ~~was given to me in the beginning of my ministry, has become my life verse. As I begin to speak~~ before an audience I ask them to bow their heads in prayer while I remind God of my verse: "Ye have not chosen me, but I have chosen you and ordained you, ^{that you should go and bring forth} ~~that you should go and bring forth~~ ^{fruit in my name} ~~fruit, & that~~ ^{fruit should remain, that whatsoever ye shall} ask of the Father, ^{in my name,} he may give it you." (John 15:16) When he came to that verse, light broke in upon him: God was choosing & seeking & sending him! He opened his heart to this seeking Love. Came straight up out of his despair and gloom, is happy and is now running a Sunday School. His "Kingdom of Shinto" was a shakable kingdom. ^{It went down.} Now he belonged to an unshakable Kingdom - the Kingdom of God.

A depressed man in Japan & a depressed man in a hotel room in America meet the same saving, transforming Lord. E. S. Standish was a successful man in the business world, but with no peace of mind. He went ^{to his hotel} ~~home~~ from a meeting, feeling outraged - he was righteous & respectable, why should he be converted? He threw open a Bible and the first ^{verse} ~~verses~~ his eyes fell on was this: "Destruction & misery are in their ways; and the way of peace have they not known." It was for him! He fell on his knees. He knew that Standish had been playing God. Now at the end of his rope he surrendered to God and arose with peace in his heart. And he has had it ever since!

A woman found that her husband had a ~~secret~~ mistress - his secretary. After the wife was converted she went to this ~~secretary~~ mistress & they talked it through and the secretary was converted. Now these two women, sisters in Christ, both prayed for him, and both loved him - in a different way. After twelve years he was converted. Nothing but conversion, for all three, could have healed that triangle.

And nothing but conversion could have helped this man out of his impossible situation. Rodger Lee Winter was called "the Mighty Mite." He weighed only 145 pounds, but had a record in foot ball of 7.4 yards per carry in the season of 1951 for Kalamazoo College. He was asked by professional football teams, New York Yankees & Los Angeles Rams for a try-out. Then he was struck with spinal and bulbous polio and put in an iron lung. Then began a fight for life. Chest congestion ~~set in~~ from lying in active retina & required a tracheostomy, a surgical opening into the wind pipe, which meant the iron lung operation would have to be suspended for the operation. "The idea of that big pump filled me with panic, was this the end?" A pastor called on him and as a preparation for the surgery asked, "Rodger, do you trust in God?" And he answered, "I do". "As soon as I said Yes to God, a sense of overwhelming calm came over me. I was no longer afraid of what might happen when they ~~were~~ turned off the iron lung, or whether the operation would be a success." Now he is able to do without his iron lung, has married his nurse, runs a magazine service to support him self, writes on a typewriter, 30 words a minute, with a stick in his mouth which strikes the keys, teaches a Sunday

stopping

story

School class, chairman of the Sports Committee of his Church, is coach of a successful basketball team & ^{his} ~~man~~ put on a radio program "Unchecked," going to 150 radio stations. He sums up everything in these words: "If I had the opportunity to go back to that first day and to talk to God and He gave me the choice of going on as I was with sports & everything, or to go through this experience again & have what I ~~now~~ have now, there ~~I~~ would be no other decision, I would choose this." When that calamity struck it could have embittered him, but it ~~em~~ bettered him — and conversion was the turn of the screw on which the whole thing turned. Nothing else would have done the trick.

Margaret Slattery was an outstanding lecturer to youth, holding them & helping them as perhaps no other person in her generation. Then a calamity struck her — a great sorrow and she ended in a Sanatorium. The doctors said she ^{again} ~~never~~ ^{again} slept more than two or three hours a night. I met her on board ship going across the Atlantic on a Study Tour of Europe. She said rather pathetically: "Can you help me?" I replied: "You want take what I offer. It's too simple. You want something abstruse & psychological. I am offering you Christ who can remake your life from the ground up." She went to Canterbury Cathedral, & being a lover of reality, reacted against the service: "Oh, it's all too slick & easy. They don't mean it." "Yes," said Christ to her as she bowed in prayer; "these people want let me do anything for them, neither will you." She fell on her knees, for she knew it was true. She was proud even in her inner ruin. She carried in her purse a clipping: "My head might be bloody, but it will be unbroken." That was her philosophy and it was

~~not~~ noble, but impotent. We sat before the Secretar-
 iat of the League of Nations at Lake Geneva, ^{Switzerland} looking out
 over the Lake. After I had finished praying for her
 she said: "Do you know how Longevin prayed? An
 hour." I felt I couldn't let ~~it~~ go, for what message
 did I have to give to the East if it wouldn't work
 for this woman? The crisis came in Rotterdam. She
 got up at five o'clock, knelt beside her bed & offered her
 shattered life to Christ - really offered it. And He
 was waiting for that hour of ~~penitence~~ ^{repentance} & self-surrender.
 And He took her. When we met at the station /not far/
 I could see from her walk that something had happened.
 She walked up to me & said: "I'm the happiest woman
 on earth. I've got it. If you had had a telephone I
 would have called you up at five ^{this morning} to tell you the news."
 She went to her room that night & slept for eight
 solid hours the first time in several years. And after
 a week of this she called her doctor: "The miracle has
 happened. I'm sleeping eight solid hours a night."
 When I ~~was~~ the party was about to break up, I going on
 to India & the rest back to America, I said to her: "It
 may get dark one of these days. You may get into a
~~the~~ tunnel. When you get into a ~~Railway~~ railway
 tunnel & it gets dark what do you do? Jump off?
 Throw away your ticket & jump off? Or do you
~~hold to your ticket~~, trust the engineer and hold to
 your ticket?" She promised she would do both - she
 would trust God & hold to her ticket. When I was in
 Cairo holding evangelistic meetings I had a cable from
 her in N. Y.: "Arrived safely, have my ticket." And
 for the rest of her wonderful life she had that "ticket." If
 that conversion had not taken place her inner con-
 flicts would have battered her frail body into ruin.

Conversion added twenty fruitful years to her life.

Ann, the ^{American} close wife of a Hindu professor said to Ada Findlay, a very fine type of missionary: "I'm looking for a faith, what do you think of ~~Buddhism~~ Buddhism?" ^{She} ~~She~~ very wisely brought her back to Christ. Then Ann said: "Hurry up, you've got just ten minutes in which to convert me." ^{Ada} ~~She~~ talked with her, prayed and gave her a book. One sentence in the book let the light of Christ into her chaotic soul. She breezed into the Kingdom - & how! Now she is the center of spiritual contagion & has grown almost suddenly into a wise, loving, radiant, mature personality.

Here was a man who thought he could climb to God by doing this, doing that, lopping off here & lopping off there. Phillip Wolfe Murray, Commander R.N. gave up pleasures to please God, read the Bible every day. Gave up dancing, trying to purchase the favor of God. Seven years like that - a sore bondage. Religion without Christ can be bondage - very sore bondage. Then he saw he was saved by grace through faith. "What a burden rolled off my soul. What a ~~relief~~ relief. Now think! I had been nearly 11 years - three under conviction, eight seeking to please God by prayers, by self-denial & good works, never knowing when I had succeeded. And when I saw that ^{God} ~~God~~ saved me & that I needed not to do anything more to be saved, I danced around my room! I have been dancing ever since. Not with my heels, but in my heart, praising God." (Twice Born Men, Preaching)

Here is a student of Stanford who was in the same boat - trying to get to God instead of letting God come to her. These are her words: "I went to

Sunday

Church that morning merely hoping for some help in my searching; and when I left, two years of aimlessness & futility and agnosticism had simply faded out as if they had never been. For the first time I felt alive & that my life had a center & really mattered. There is a great difference between believing in God and not believing in one, & in having turned oneself over to Him through Christ. Finally all the barriers of doubt & pride & independence went down, & I saw that Christ had been there all the time. I would have known it if I hadn't been so set on going to Him, instead of letting Him come to me. ("The Practice of Evangelism", Byron Green, P. 28)

A well-educated ^{Japanese} business man, head of an Oil Refining Company, was on his bed and a pastor talked to him about God. But the man said: "I'm a scientist & a business man. I have only one direction - the material. What is this It?" The pastor replied: "It isn't an It - it is a He". "How can I see Him?" "Close your eyes and I will call Him for you". They prayed. Tears began to flow down the cheeks of the business man & joy filled him. "Now it is all clear," he cried. He lived about six months. Read the New Testament avidly. Those six months before he died ^{were} worth the rest of his life. He had found Him - and that meant heaven here and hereafter.

A pastor's father became a Christian when he went to the Bible & to church to get arguments against Christianity. ~~He~~ He didn't get the arguments, Christ got him! After he was converted he held a Sunday School in a Buddhist temple whose priest had stolen the jewel out of Buddha's crown and had absconded.

This pastor told me of a man who hated his own

joyously

father because the father would not spend a yen on a radio or on going to a movie - he was a miser and was bent on getting rich. The son was on the point of deciding to become a Communist, and then kill his father, so the younger brother could get the inheritance. His real motive was hatred of his father, but he hid that motive behind the apparent altruism of wanting to do this for the sake of his brother. Then to make it more legal he could become a Communist and have the principle behind him of wanting to get rid of rich capitalists. He looked on himself as strong and as a hero through ^{it all} ~~all this~~. Then he came to the pastor + asked him what he thought of all this. He wanted religious sanction too! The pastor introduced him to Christ. All this false bravado and hidden motives dropped away + he saw his former "strength" and "bravado" as weakness. He became a Christian + ~~saw his former~~ lived a happy, useful life.

This morning in my Himalayan paradise, ^{where I am writing} Sat Tal, I shared with Colgate's, manufactured here in India, and was reminded of a boy with all his earthly goods in a red bandana handkerchief on a tow path, who was met by a Captain of a steamboat on the canal. The boy said he knew something about soap making and candle making and was going to the city to try his fortune. The Captain ~~he~~ suggested that he give his heart to God and give one tenth of all he made. The boy promised both. The boy's name was Colgate and he gave millions to Christian work. It was that decision on the tow path - a decision that meant conversion, and ^{that} touched the ends of the earth - for good.

It's a far cry from an unsophisticated lad in a tow path carrying a red bandana to a drawing room

on Fifth Ave N. Y. where I sat with a lady who belonged to the Upper Tier of N. Y. Society. At the close of the dinner served by a French maid and prepared by an East Indian cook, the lady asked if she could speak to me alone. She said: "I've never had any contacts with religion except to have a cock-tail with my vector in my Country Home. (A rather tenuous contact!) ~~And the~~ ^{But the} same one gave me your book, 'The Christ of the Indian Road'. I never intended to read it - I took it to bed with me one night to put me to sleep. But before I knew what was happening (Another woman wrote me: 'I find your books an excellent ~~and~~ anti-dote to insomnia! They put her to sleep!') But before I knew what was happening it was morning and I had read the book. I got up from my bed, sat before the fire and simply let down the barriers of my being (they were many!), and a warm living Presence moved into my heart. Now I call that hour my 'Shining Hour'. From that moment I have been different. People come to me with their problems - they think I've found something. Before this happened to me they wanted me to be the head of the Philharmonic Society of New York, but I refused as I didn't want to meet so many Jews. Now I have become the head of it, for since this has happened I feel as though I'd like to meet those Jews. Now what do you think has happened to me?" I replied: "I think you have been converted." "So do I," she replied, "but now that I'm a Christian how do you act as a Christian? What's the technique?" I'm a musician & we have a technique, what's yours?" I was rather non-plussed at this simplicity & directness & instead of an answer I parried it by saying: "Now as you go into your society with this new life you'll have to work out a technique and as

you do so write about it and write about it in the language you used at the table tonight. They will listen to your ^{language} when they want listen to mine." I threw out the suggestion & went back to India. A year later I received a manuscript entitled: "~~I Follow the Road~~". It was from "Technique". It was from this lady. I began reading it from a sense of duty since I had inspired it, but was soon startled broad awake - she had something! It was published under the title, "~~The~~ Follow the Road" and went into several editions. Then followed another: "The Rule of the Road". Up to sixty she had produced nothing. She said to me: "Up to that time my auto biography could be summed up in the three words: I was fleshy, fashionable and futile!" Now is that for an auto biography! Very like that auto ^{some of a} biography of the judge in Israel: "And he had thirty sons who rode on thirty asses!" That was all that could be said of them! Well, she was converted from futility to fruitfulness. And interestingly enough the first thing that dropped away without a word being spoken to her about it, was her cigarette smoking. She felt instinctively that it was incompatible with this new life.

A high official in the Railways of India, an Englishman, hated Indians & they hated him. It was a vicious circle of hate & got them nowhere. He became spiritually hungry and began to read books. Some one suggested that he read the Bible. He did. The Sermon on the Mount got him. He was converted while reading it - really converted. Then he began to love Indians & they began to love him. He would sit down with an Indian clerk & help him with his work. Non-Christians began to go to church when they saw

the change in him. And the work of the office picked up - everybody wanted to work now. A simple change in attitude on the part of one man & it changed the attitude of a whole office. Conversion converts!

A very fine type of African pastor told me his story: He was converted at 8 years & filled with the Spirit at 17. When ^{he was} filled with the Spirit ^{he} was ^{so} filled with love ^{that he} went around hugging & kissing everybody! Began preaching from house to house. Found baptised Africans drinking beer, broke their pots. They charged the ^{young man} pastor before the officials. He was taken to the Police Dept. and he witnessed to Christ to him. "Yes, I know what you are talking about & if I could I would free you," said the white man. He was taken to jail & the white man in charge struck him in the mouth & said: "You do ~~not~~ kaffir, you preach against our beer. Away with your Jesus." The ^{young apostle} pastor replied: "You can hit me, but you must not speak against my Jesus." When he was taken before a white magistrate he witnessed to the magistrate. ^{She} ~~the~~ ^{magistrate} said before ^{to} the court: "If we had ten ~~more~~ young men like him we could convert this part of Africa." He freed him.

in Africa

I stood on a hill-top where Bishop Springer has his home ^{in Africa}. As I looked around ^{the horizon} I saw a school, a theological seminary, a hospital, an Agricultural Training Institute, a large farm and animal husbandry, a school of engineering, a Church - everything to lift the soul, the mind, the body of a people. It was largely the work of Bishop Springer. And yet he himself came near being sent home the first year he was in Africa as a young missionary. His spirit was in

possible. The Committee decided he should be sent home. But someone suggested that they give him another chance, provided he would read the thirteenth Chapter of 1st Corinthians every day. He agreed. He was changed by it - converted. And years later when they wanted a leader as bishop they chose him! An "impossible" young missionary becomes a bishop, full of possibilities through the replacing of ^{an} unconverted egoism by love.

"Unconverted egoism" was seen in a young minister in India who told his sister not to marry a certain young man though he was a very good Christian. ^{she minister} He did not write to her for four years except to say: "If you don't obey me I'll shoot you." Then he heard the writer tell how when his daughter was married that he wrote to ^{her and to} his daughter ~~her~~ her husband and said: "I hope my motto and my attitude toward you will be: 'never in the way, never out of the way.'" That melted him. His egoism was surrendered. He was converted. Had a new spirit. Wrote to his sister asking forgiveness.

A missionary doctor who had seen service in China told of a young girl who ^{set sail for} ~~came to~~ China, her mission field with great ardour and enthusiasm. The last stages of her journey had to be made in a crowded steamer which slowly crept up the swirling waters of a great Chinese river. For a certain period she had to stand among a crowd of Chinese who thronged her on every hand. She was small of stature. A ~~the~~ huge Chinese, suffering from a discharging ulcer, was so close to her that she felt the discharge drop on the thin material of her blouse and soak through to her shoulder. A great nausea permeated her whole

being, when she landed she was in tears. The kindly doctor met her & enquired what was the matter. She told him she had made a great mistake, that she hated the Chinese, and could not bear to stay and live among them. Very wisely & tenderly the missionary sent her away into retreat. The burden of her prayer was this: "O God, either you must show me your glory or I must go home." Turning the days that followed she found God. She realized all that God had suffered at her hands; all ~~he~~ had done for her. She came down from that retreat and began a life spent in most devoted ~~service~~ ^{service} to the Chinese people. (How Can I Find God, L. S. Weatherhead, P. 86)

An old missionary ~~had been~~ ^{account} This was concerning a young missionary. Now concerning an old missionary who had long lived a defeated Christian life. In his despair his eyes fell upon the words: "Christ liveth in me." "What," he said, "Is Christ really living in me?" He jumped up, stolid Presbyterian though he was, and danced around the table saying: "Christ liveth in me!" "Christ liveth in me!" Defeat was gone - Christ had come!

And this ~~def~~ conversion from defeat to victory takes place among all races & in all places. This from the Ashram held at Hiroshima where the first atomic bomb fell. ^{"It was just} ~~just~~ one phrase 'The Lord is Risen!' that changed my life. I was the one who has been afraid of making mistakes. I am a new person now. I have to work effort less." (Repatriate from Manchuria). Another: "I'm so full of gratitude I can't speak. I was like Saul blinded by the light, groping in darkness, but something like scales fell from

my eyes in this Ashram. I've got hold of it. I put the blame on everything except myself. I was always blaming the character of the people. But I'm mis-
taken - I'm in the cause. My graduation from the ~~seminary~~^{seminary} and my ordination were great, but this has been greater. ^{These two things} ~~they~~ changed my status, this has changed me." And then the man who was written up as the hero of Hiroshima: "I was pressed to surrender myself in this Ashram. I have been the target of ~~auto~~ criticism, so I have pulled in on myself. I failed to go forward. I was afraid. But here I have surrendered it all to Christ. I can go any place now."

Two cases one from W. West & the other from the East must close this chapter. I received this letter from a woman: "Some one gave my husband your book 'The Way' as a graduation present. It ~~lay on~~^{stood on} ~~our~~ book shelf gathering dust, unread. I lost my faith while in the university. I became negative & cynical and bitter. I ~~trusted few~~^{trusted few}, ~~hated many~~^{hated many}, including myself. I became so negative & bitter that I couldn't live with myself, nor could I live with my husband and our home was about to go on the rocks. I had no inner resources to meet this impending tragedy, so I saw no way out except suicide. I bought some pills, put them in a bureau drawer awaiting the time when I was ready to take them. The day came. I went to the bureau drawer, took out the pills and started to go to the bathroom to get some water to swallow ~~the pills~~^{them}. As I went through the living room I tripped upon a rug, fell against the book case and your book 'The Way' fell from the topmost shelf at my feet. I thought that was strange so I picked it up & began to read it. In this book you

gave the steps, I took them, there & there. I suppose you call it a conversion. At any rate I'm a changed person and a happy one. And my home has been rehabilitated." I saw this lady afterwards & her face witnessed to the change. "But someone says, 'that was a miracle. Why should that book fall from a top-most shelf at her feet on her way to commit suicide?' Well, I can't explain it, except that the Love of God never lets us go. Like the "Hand of Heaven" it follows us down through the years. And that Love followed her and found her, just before she went over the brink. Two things met there that day: Not-the-way, suicide, and the Way to Christ. And really they are the alternatives: Not-the-way is suicide, sudden or slow. Some times it is slow-suicide - just the wasting of the powers, the disintegration of the being, the eozing out of life, the fading of hope and joy - it is suicide, sometimes slow, sometimes sudden, but it is suicide nevertheless. At the end of every road leading away from Christ is a precipice, a sudden drop, or a slow incline. But it's down.

The last instance of conversion in this chapter is reserved for a prisoner, awaiting sentence of death. A Christian woman, an invalid, made it her life work to write to prisoners. Many were converted through those compassion-filled letters. Then someone suggested that she write to a prisoner in the Nagoya jail. She did and he was ripe for conversion. He accepted Christ & became a changed man - so changed that he began to change others, including the woman who had helped to change him. He wrote to her & said: "Now that Christ has saved me, why can't He heal you? I'm going to pray for your healing." And she was healed. From being

a bed-ridden invalid she is now riding a bicycle. After his conversion & before his execution he read the New Testament through & became saturated with it. He was ^{now} such a marvellous Christian that the church took him as a member though in jail. When the day of his execution came he was given communion by the pastor who told me this story. He was calm, ~~and~~ collected - and happy. He was given the choice of the last food he would take. He chose cake and the church baked the cake for him. As he ate it at the scaffold steps he turned to the officials & said: "I'm sorry I have to eat this alone. I wish I could give you some." Then he witnessed to Christ before them all with great simplicity & power - the only calm person in the midst of a jittery group of officials who saw the absurdity of a legalism which would put a man like that to death. He walked up the scaffold steps singing, "Nearer my God to Thee." And when they wanted to put the black cap over his head he refused it saying: "I'm not afraid." And when the trap door sprung, ~~the~~ the last thing they heard were the strains of "Nearer my God to Thee." Into the ^{memorial} ~~commemorative~~ service at the church they brought a bird which had been given by the prisoner to the pastor. This bird used to perch on his shoulder when the prisoner walked up & down the jail yard in his recreation period and it learned some of the tunes the prisoner sang, especially, "Nearer my God to Thee." At the ~~same~~ memorial service they sang this hymn & when the bird heard the notes, he joined in and sang it with them. Here conversion had changed unmitigated tragedy into unspeakable triumph. Nothing could produce that except conversion - nothing.

But to leave this chapter on cases of conversion with this high note of a prisoner's victory would leave it

in a category by itself - for a doomed prisoner and not for ordinary men who need power to live by now, in ordinary circumstances. So we will look from a prison to a pulpit and see the need for conversion there. Dr. Tom E. Schooner tells his story: In my first two churches, I preached all that I knew, honesty, faith, (not knowing what it meant) good habits, church attendance, honor and a continual exhortation to be "good", to serve God. I talked about the fruits without knowing the roots. Enthusiasm carried me in those days - enthusiasm and youth. These two proved not to be enough."

"My wife's religion consisted of a belief in God, worship of beauty, a social and personal ethic, aesthetics, lovely music, sunsets & nature appreciation. I believed in conversion, preached it, but did not know it. She would ask me questions, 'How can I be converted?' I would answer what I had been told, 'Believe, trust.' But I could not just content into those words. I desperately tried to get the feeling I had heard described. All the time, I was preaching right relations with other races, ^{off} ~~off~~ ^{of the evils of} bad social living, and the Kingdom of God as a society of men who ~~would make~~ ^{would make} a good world - man would build the Kingdom. Later I knew that you do not build the Kingdom - you receive it as a little child, you enter it."

"We were married for a year. The marriage was getting difficult. My wife believed one thing, I believed another. We decided to study Jesus, without any helps of any kind, which we did with a small group for seven weeks in Canada. For two days we labored over one phrase: 'God's will vs. man's will.'"

It began to dawn upon me that if I would put my will into God's hands (meaning that I would choose the highest in all situations) that this would be equal to doing God's will. The first I knew I saw that Jesus was not asking for belief, ("he that is willing to do the will shall know") He was calling men to act, to decide when he knew the highest, he would obey it. I was committing myself to all of God I could see in Jesus, plus all of God that would be revealed to tomorrow and the next day & the next. With this understanding I said: "Yes! God, I will do it. You can have me, all of me for that ultimate choice!" The light broke upon me. I wept like a child, calling out to my wife: "I have missed it. Utterly missed it." All these years I have preached only ethics, social & personal, but not the Gospel. Why didn't somebody tell me? I have been so blind, so stupid! Urging people to goodness, that is not the Gospel. The Gospel was the living Christ who has come to dwell in me. He has liberated me. He assured me my sins were forgiven. He brought the light. He made me rejoice. For me, I had lived in darkness & naturally preached darkness. I urged people to strive to be good, to live right, but it only ended in frustration. Now from a new center & with new power all these things I had preached & couldn't perform or get others to perform, came back as a by-product of the Gospel. It took about six years to get my new life in Christ and my liberal theology together. Some things I had thrown away, I now had to take back. There was a new center for all my social passion - it was not centered in human striving - it was centered in Christ. Through His grace we could do these things. Fear is gone.

Hope & joy have come. Power, in some measure, has come. I know that there is a ~~good~~ good way through everything when I belong to Christ, that if one door doesn't open, another will. ~~He~~ I know this because I know Christ & I belong to Him.

But if some one says: "That's a minister and I'm not a minister," then we will end on this story from a Quaker mother: "It was at the end of your message when you asked us to make a new surrender. I didn't stand up, just sat there whispering: 'Oh, God, Oh, God, Oh, God.' Suddenly something broke inside. I didn't know then and I don't know now what it was. It brought tears. I went out shaking, empty. Almost at once I was filled & conscious with new life. I felt taken hold of, completely possessed. I had no hand in it. I was taken by surprise, almost as if it were happening to some one else. Never was I more convinced that the initiative comes from Him. To say it was joy, it was power, it was certainty - yes, all true. But these words are not truly descriptive at all. It was something so much warmer, sweeter, completely all-permeating. Every atom in me was alive, every faculty stepped up. I forgave the people in the company whom I had felt had wronged my son. I forgave everything and every body. Next morning, I think the others here in the Ashram might have been startled to read my thoughts as my ^{your} eyes travelled from face to face. I found myself saying: 'I love you, I love you, I love you'. And now I am being given ways to express that love.

And if some one still says: "It doesn't fit me for these accounts are from the ^{older} ~~younger~~ generation. What about us young people?" Well, a very able &

attractive young woman, obviously made for leadership, but with an unsundered ego at the center of it all, came to one of our Ashrams in America. She saw that a decision would have to be made between Christ and self. Who would be uppermost in her life? She went out on a hillside & sat on a rustic bridge over a mountain stream and faced the issue. She picked up a chip & threw it into the water and said: "There goes my pride," and watched it float away. Then she threw in another chip: "There goes my resentments," and watched it float away. Then another: "There goes my fears," and watched that float away. Then she slowly picked up another - she knew this was it. All else was preliminary. She threw that in after a pause & said: "There goes my self." The last thing was gone. She came back on wings. She had lost her life and had found it. Bound to Him she was free. Surrendered to Him she need surrender to nothing else - she stood ~~straight~~ straight before everything! Conversion had brought personality - real personality. And it brought leadership for now she didn't want to lead, she wanted to serve. Conversion had converted her & that had converted everything.

The Fruits of Conversion.

Chapter VI

Revised

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from cases of conversion. We turn now to the fruits of conversion. In the very recital of these cases the fruits are obvious and startling. And these fruits of conversion are the most beneficial and regenerative to the individual and to society of anything that has ever happened to the human race in all its long pilgrimage upward.

But are there no failures? Do they all become success stories? No, there are failures as there are in any high endeavor. Edison performed 1100 experiments & they all turned out failures. When somebody asked the great inventor: "Havent you wasted your time?" "No," he replied: "I've found out 1100 ways of how not to do things." Jesus told us that three out of the four efforts to get a harvest would be lost - some ^{seed fell} on the wayside, some on shallow ground, some among thorns. But one fell on good ground and brought forth thirty fold, sixty fold, a hundred fold. And thirty fold is 3000 o/po on the investment, a sixty fold is 6000 o/po, & a hundred fold is 10,000 o/po on the investment. Big return, flat and not overestimated, for if you touch this person, he touches another & he another & so on, never, never to stop.

But there are failures. A man ^{in Lucknow, India} addicted to drink, left a puddle of tears on the chair as he knelt and prayed & repented. When he arose he said he was converted. The next day I was preaching in a bazaar and as I was doing so, I saw my "convert" staggering through the bazaar drunk. The ^{very} next day he brightly told me in answer to my question of how he was: "I'm still converted." When I confronted him with the fact that I saw him drunk the day before, he said: "If you say so, it must be so. Good bye." ~~At this~~ A Hindu ^{in Lucknow} was converted. He stayed with us at the Ashram for some time. Then he said he wanted to change his occupation, would I get him a tonga (a two wheeled vehicle) and

house so he could use them to fly for hire & thus earn a more respectable living? Foolishly, I gave him the money to buy the horse & tongue instead of buying it myself. Instead of buying them he went off & bought a race-horse & entered it in a race in my name! I have never heard ~~whether~~ ^{my} whether the horse ~~won~~ ^{won} the race, nor have I heard from the man! We marked it up to "profit and loss".

In every high endeavor there will be failures & break downs. Some get a living experience of conversion but it hardens into a legalism; some live upon an ^{experience} ~~experience~~ out of which the content has dropped. ~~the man said: "Twenty years ago I was cup was filled & since then many a drop has gone in and many a drop has gone out."~~ Some are remarked, "There must be ~~wiggle tails~~ ^{spiritual} in it by now." Some end in compromises & consequent sterility. ~~But~~ ^{in conversions} But after marking off these cases of failure, there still remains the greatest deposit for good left in the human soul by any influence whatsoever.

Starbuck, the psychologist says after investigating a hundred cases: "The effect of conversion is to bring a changed attitude toward life which is fairly constant and permanent, although feelings fluctuate." And Romanes, the scientist adds: "In all cases ... it is not a mere change of belief or opinion; this is by no means the point; the point is that it is a modification of character more or less profound." Dr. John Watson has classified conversions as "moral, spiritual, intellectual, practical". But all conversions have within them some of all four. The emphasis may be upon one, but there is some of the other three in varying degrees. For conversion is

the conversion of the total person & his relationships. And we might have added in the words of William James: "The universe, at those parts of it which our personal being constitutes, takes a turn for the worse or for the better in proportion as each one of us ^{grades} fulfills or ~~grades~~ fulfills God's commands." So the person, his relationships with others and the very universe which surrounds him is converted when he is converted.

James again says that the only available tests ~~criteria~~ of a religious experience are: "Immediate luminousness, philosophical reasonableness and moral helpfulness." In the light of these three things conversion shines ~~it not only shines - it glows!~~

The first fruit of conversion is the fact of an altered relationship with God. "He who conquers shall have this heritage and I will be his God & he shall be my son." (Rev. 21:7) To have this altered relationship with God - to pass from estrangement from God to be a son of God is the basic fact of conversion. That altered relationship with God ^{grasps} ~~grasps~~ you an altered relationship with yourself ^{with} your brotherman, with nature, with the universe. Now the sum total of reality is behind you, sustains you, approves of you & furthers you. You are no longer working against the grain of the universe - you're working with it.

The second basic change is the change of relationship to yourself. You have been forgiven by God and now you can & do forgive yourself. All self-hate, self-despising, self-rejection drops away and you accept yourself in God, respect yourself & love yourself. "I'm going to love myself more," said a transformed person.

A Negro member of our Ashram
after entering into conversion said:
"I feel like a glow worm."

A ~~page~~ The third basic change is an altered relationship to others. ^{I have mentioned} A psychiatrist ^{who} says: "There are three basic attitudes we can take toward others: 'to move away from them, to move against them, to move toward them'. The ^{first} two attitudes are cancelled in conversion. You cease to move into yourself, away from others. You give up your attitude of antagonism. 'I've been resentful. I've had an angry boxing glove, now I'm taking them off,' said a transformed person. The third attitude takes over - you begin to move toward others - in love. God moved toward you in gracious outgoing love and you move toward others in that same outgoing love."

~~Out of these three basic changes come many subsidiary changes.~~

Jane had been told by her mother that she was not good enough to find God. Convulsions began. A psychiatrist told her that she should write her mother a letter & lay her out, ^{but} she failed, after her conversion that she just couldn't. She wrote her mother a letter and told her she forgave her and ~~asked~~ asked forgiveness. Three letters and no reply. When she did get a letter the convulsions stopped.

The daughter of a mother, who practised witchcraft in Africa, was converted. The voice of God said to her: "Go to your mother's house, clean her dishes & tidy up her house." She did ~~from~~ this day her day. Months later her mother said: "Why do you do this?" And the daughter replied: "Because I love you." The mother was converted, gave up her ~~and~~ witchcraft & confessed how she had deceived the people.

There are two tribes on different sides of the ^{River in Africa} Gambesi - one ugly, the other handsome. They used to ^{each year} meet at a certain point of the river and fight. Now

both tribes have been converted and they meet at the same place for prayer! Incidentally the ugly tribe is the one that is more aggressive in evangelism. But the point of that story is that the moment they became Christians they ceased moving against each other & began to move toward each other - in love!

Out of love which ~~is~~ is the first fruit of the Spirit, comes joy which is the second fruit of the Spirit: There can be no joy if there is no love. The loveless heart does not & cannot sing. The loving heart sings automatically. John Ypes, the 16th century Carmelite friar said: "The soul of man who serves God always swims in joy, always keeps a holiday, is always in her palace of jubilation".

~~Jesus says~~ Cheerfulness is the first thing, cheerfulness the second and cheerfulness the third. The arrows of temptation fall harmless & blunted from a gay heart. ~~But Christian cheerfulness is founded in Christ~~
~~rejoicing~~

An atheist, a Roman Catholic & a Theosophist arranged for me to speak to a S. American audience. The chairman said in introducing me said: "The reason we come to hear you is that you have a song in your heart and Latin America dearly loves music".

The most bubbling Christian I ever knew was Rufus Massey. Some one said: "The first time I heard him I thought he was crazy, but the second time I heard him I knew I was crazy." Some one asked Rufus whether you ever laughed & he replied: "I don't know, but he certainly fired me up so I ^{now} could laugh".

When some one told me that the Methodist Church had licensed "Mary" to speak I remarked to a friend: "That's like licensing the Niagara to run." "Out of the abundance of the heart the mouth speaketh."

Joy is a necessary concomitant of the Christian faith. During the Madagascar persecutions groups gathered in caves & holes to worship. Such a group bursting with gratitude and love said to their leader "Let us sing". "Brethren, I implore you to keep quiet," said the leader. "Our enemies are looking for us & it will be death to all of us if we are caught," "But we must sing," they said in a low voice. So under their breaths these Christians sang. Sang in face of death! And when ~~they~~ some were thrown over a cliff to their deaths they were heard to be singing while falling. The Christian is always in trouble - and always happy, incorrigibly happy.

A German pastor behind pressing ~~down~~ ^{small} said he had no complaint to make, except ^{that} they wouldn't allow them to sing! "So we ~~sing~~ ^{sing} without voice! With our souls we do the singing, a loud resounding *Deo Gloria*."

Dr. Kagawa, although a chronically sick man, said: "I am able to go about as an ordinary person because I have joy - joy at night, joy in the day time, joy in prayer."

"Many" writes after a grilling day, or what would be a grilling day to any one else with ^{its} six meetings: "Tired? No, Jesus did it all. I just went along for a ride!"

~~For~~ Sr. Counselor of the Veterans Administration
 says: "Pessimism kills more old people than any
 other disease." Then real Conversion is the most
 curative agency known. This from the Asaba, ^{Japan} Ashram,
 Morning of the Overflowing Heart: "I came here with
 a heavy heart. My health has not been good. But
 this morning I burst out with thanks giving. My
 health has been restored."

Some one in our Church said: "My cup runneth over and my garner too."

L. P. Jacobs puts it thus: "Christianity is the ~~least~~ most joyous, the least forbidding of all the religions of mankind. There is no religion which throws off the burden of life so completely, which escapes so swiftly from its moods, which gives so large a scope for the high spirits of the soul, and welcomes to its bosom with so warm an embrace these things of beauty which are ~~joy's~~ ^{joy's} powers. Christianity does not ~~brood~~ ^{brood} over the sorrows of mankind. It is always music that you hear and sometimes dancing as well." "The summons to rejoice is sounded no less than seventy times in the New Testament," says Dr. Sangster. He quotes Tertullian said: "The Christian saint is hilarious."

When Dr. Farmer, organist at Harrow, pleaded with the Salvationist drummer not to hit the drum so hard, the beaming bandsman replied: "Let me bless you, sir, since I've been converted, I'm so happy I could burst the blooming drum." As Corentin Patmore said: "All realities sing and nothing else will." Conversion brings Reality & therefore it sings. If there is no song in the heart there is no conversion. "Joy is the sign of spiritual maturity."

This joy is the outcome of the direct presence of Christ within, of a sense of well-being in Him and a sense of adequacy to meet anything that comes. It is the joy of strength. Isaac Abbott, after his conversion, though he had been addicted to drink, could not feel any change & wondered if he was really converted. He went out of a meeting & was met by an old pal who handed him a bottle. He took it & held it for a moment and then handed it back. He

knew then that he was a new man. Joy was the result.

Someone asked ^{a converted} an alcoholic what was the meaning of the word "Hallelujah," and he replied: "I don't know, but I think it means, 'Hot dog. This is it!'" Not very elegant, but very eloquent! And very true. This is it!

A young man put it: "It intrigued me that religion could be power and not just an inhibition." Yes, power to face up to this business of living with new resources. And power to say No, and joyously to say No. A Chinese girl was converted in Singapore. The daughter of a wealthy man. It cost her to accept Christ. A very wealthy man wanted her for a second wife. He laid a check for a million dollars on the table in front of her. It was his if she would become his second wife. She quietly turned her back on him & the check & left the room. She was a Christian. Now she is married to an outstanding Christian man, head of a large Chinese school. And she named her daughter after my daughter, Eunice! A million would seem absurd to the joy & peace & usefulness of a Christian home!

But this joy through conversion comes from a deep certainty which possesses one in conversion. Young the famous Psychiatrist says: "There is no question of belief, but of experience. Religious experience is absolute. It is indisputable. You can only say that you have never had such an experience & your opponent will say: 'Sorry, I have.' And there the discussion will come to an end. No matter what the world thinks about religious experience, the one who has it possesses the great treasure of a thing

that has provided him with a source of life, meaning & beauty and that has given a new splendor to the world and to mankind."

And Kirkegaard puts it thus: "Essentially this is the everlasting comforting thing about the forgiveness of sins: 'Thou shalt believe it'. For when the anxious conscience begins to employ itself with heavy thoughts & it seems to one as if for all eternity it would be impossible to forget - then the word is: 'Thou shalt forget. Thou shalt stop ~~thinking~~ thinking about thy sins; Thou hast not only a right to stop, it is not merely that thou wouldst make bold to pray to God for permission to dare to forget it; ~~for no,~~ 'Thou shalt forget, for thou shalt believe that thy sins are forgiven'. For when one has thus verily experienced what it is to believe in the forgiveness of sins, he has surely become another man. Eternally he is young."

When God forgives He forgets and He asks you to forgive yourself & to forget the past. God buries our sins in the sea of His forgetfulness and He puts up a sign: "No fishing here!"

Forgiveness wipes out the past and wipes out the sting of the memory of the past. He makes that past use ^{fully} ~~fulfill~~. Dr. Coffin tells us: "One of the ^{conservation} ~~conservation~~ problems of recent times has been the use of old newspapers. Could not some process be devised by which they could be remade, and our forests spared to that extent? The most serious difficulty chemists encountered was to get rid of the printer's ink. But at length a method of de-inking has been discovered and they can again be reduced to pulp and remade into clean paper. Life imprints upon our minds a mass of

stuff - some of it bitter, some of it false, some of it obscene, much of it trivial. By middle age most of us want to be de-rinked and start afresh." (Joy in Believing, p. 126) The big problem is not only the de-rinking of the guilt & sin themselves, but the memory of them. In the Divine Chemistry of the Blood of Christ both things are erased - the sin & the memory of the sin. For when we remember the sin we forget it immediately in the joy of remembering the Saviour from those sins. He fills our horizon & we can't see the sins for Him.

In addition to this invincible certainty within there is a righting of relationships without. One of the first things I did after conversion was sending back some money for pigeons I had stolen. The Heavenly Dove had come & I didn't want any memory of stolen pigeons to mar the wonder of His coming. Fred. Smith, an actor, was converted and he gave his Great Dane dog to a man to whom he had sold another Great Dane, which was sick, and he knew it! Another puts it: "My irreparable sins were washed away, but the reparable ones I have to make right. I travelled without a ticket so I wrote to the Superintendent and paid it back."

An engineer was converted in India. He was sent by the Government of India to Japan to pass on railway materials being brought in Japan to see they were up to standard. Those who were interested in getting inferior material passed tried, but failed. They found they could not tempt him by money, women or drink. They sent to India to see what he was interested in. They probably found he was interested in God primarily, in all else subordinately. Conversion had made him fundamentally sound.

C. J.

Kannai Venkopal, mentioned before, often called "a Sadhu (holy man) in Government," was witnessing at a dinner party as to what Christ had done & was doing for him. ^{A civil} An engineer took him aside at the close of the dinner and anxiously asked: "Would this work for me?" When assured that it would, he then asked if he couldn't find it there & there? The two men went into a corner and bowed their heads in prayer and the engineer simply & sincerely ~~dedicated~~ surrendered himself to Christ. Something happened. A profound change took place in his life. Later he was sent to Japan to pass ^{a large amount} ~~on~~ ^{of} rail-^{engine, etc.} way equipment bought by the Government of India. There was a big chance to pass inferior material & get a big rake off. The Japanese tried their best to get him to do it - offered everything - money, women, ^{liquor} ~~etc.~~. No response. They were puzzled. So they sent to India to find out just what he was interested in. They probably found out that it was God. That simple surrender of himself ^{at a dinner party} to God worked out as economic & moral contribution to his country. And when he returned to India he was made head of the Department of Inspections. Men of moral integrity are indispensable. He has won his position, not by suppressing his Christianity, but, by expressing it.

When Stars Taily, as a hardened criminal, after 23 years in the underworld, was converted in a solitary cell, while he was skin & bones and full of hate, something happened that made his keepers see the difference. They began to offer him ^{on the side} food from the officers' table & his reply was: "Sorry, I can't take it - I'm a Christian." He who had lived on dishonesty was made honest, meticulously honest overnight. And when his home town wanted to honor its most distinguished citizen, this former criminal

was chosen. And it was not from mere sentiment that he was chosen - he had become their first citizen by solid accomplishment, rescuing prisoners out of ~~the~~ degradation & despair and writing books that ~~lift~~ change & lift the soul of the respectable - a really creative personality. Conversion turned the mud and mire of human dereliction into the lotus flower of pure & creative ~~being~~ character - sheer miracle!

And this happens everywhere. Here was a man right out of the "Bush" in Africa, admitted to a hospital with an elephant tusk wound - the tusk had gone through him. But he was cured and converted while in the hospital. When he was well, he asked to be allowed to stay in the hospital and work for nothing, to pay back the things ~~to~~ his relatives had stolen from the hospital. A sensitizing of conscience through conversion!

An amazing revival is taking place in the Central Congo in Africa. It began when a missionary, under the inspiration of the example of Bishop Warne of India, who took his clergy aside in a two days retreat with the Acts of the Apostles as the basis of their reading & meditation, did the same with his African clergy. The revival began when a leading ^{African} District Superintendent began confessing his sin of having lost his touch with God through criticism of the missionary & asking forgiveness. This was followed by an African worker, under the District Superintendent, confessing to criticism of his superintendent & asking forgiveness. This spirit of confession began to spread & the revival was on. It spread from the towns to the villages and now their confession meetings go on, sometimes all night & all day & into the next night, attended by two or three thousand people, Christian & non-Christian. And some of the things they confess are startling. One

Another man had an affair with another man's wife & went to the witch doctor & got a love charm to wear around his neck which was supposed to make him irresistible to the woman. When the village council told him he should not wear the charm he begged to be let off & killed some of the Council and the woman's husband. He confessed all this and was converted.

man stood up & told of having an affair with another man's wife & urged the other man to keep his wife at home so she wouldn't tempt him! One man confessed to having a strong desire for human flesh & confessed that he had killed & eaten 26 people and named them off, some of the relatives of whom were present. Would the relatives ask for revenge? No, their reaction was: "God has revealed it." Besides, he must bother us any more since he is converted. The penitents go forward for prayer & pray till they have received assurance of forgiveness. Then they go around the Tabernacle clapping their hands in joy. Witch doctors bring their paraphernalia & burn it ⁱⁿ public, confessing how they had deceived the people. "The Kings of the Forest" was supposedly a beneficent movement, one of its purposes was to keep the chiefs in order. Two American bishops were taken in and made Honorary Members of this Order. But when the revival ~~off~~ struck the heads of the "Kings of the Forest" they too began to confess their sins ^{or to tell} of their deceiving the people. They would utter a command that the spirit of "the father" of the Kings of the Forest would visit a certain village on a certain night, and that therefore ~~and~~ everyone should stay within doors & there should be no lights in the village, ^{but} the next morning goats & ~~children~~ chickens & anything loose would be missing, appropriated not by "the father," but by the heads of the movement! They also confessed that they had an idol pit in the forest, with the idol of the spirit of "the father" residing in it. When the idol would be asked a question it would shake its head, yes or no. ^{Is so, and so} ~~was such a good man & loyal?~~ And the idol would shake its head vigorously in ~~disapproval~~ disapproval. The crowd would gather around him, menacing him,

and ^{would} ^{have} ~~rise~~ pose a ~~fire~~ upon him - a racket! They further confessed that there was a man in the pit and he it was who shook the idol's head one way or the other. When those in charge proceeded to take out the idol & kick it, the people fell back in terror, crying out that they would die if they saw their fathers' "father's" face! But when nothing happened they too proceeded to kick the idol. They were free! Incidentally the bishops were evidently surprised to find they were Honorary Members of a ~~not~~ very honorable movement!

^{This revival} movement has spread from village to village for ~~several~~ ^{three} years now leaving in its wake changed lives. The Belgian Government was concerned about it, for it had great potentialities for good or evil, so they ^{sent} an official to make an investigation. He reported that crime had gone down, illicit distillation of liquor had ceased, education had gone up & the people in general were more amenable to Government. He, a Roman Catholic, was so impressed that he asked the Methodist Mission to ^{send} ~~give~~ fifty ^{missionaries} ~~workers~~ to a neighboring tribe where there ~~had been~~ ^{was} no Christianity. A Roman Catholic asking for Protestant missionaries! But the people themselves become missionaries as soon as they are converted. They stand before the altar & pledge themselves out of gratitude to God that they will go back & win their own families to Christ, their village, their tribe & then the neighboring tribes! ~~This comes~~

Their conversion is running true to form. Some one has said that when one is converted he has three impulses in common with all others who are converted: (1) An impulse to pray, (2) An impulse to praise his God with others, (3) An impulse to share this new life

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with others. These are the authentic signs of conversion whether in ^{primitive} Africa or in modern America. Where these three impulses are absent, conversion is absent. The first is an impulse to get into closer touch with God through prayer; the second is an impulse to get into corporate touch with God and with one's fellow man; and the third is to share with others what has been so fully shared with them.

Conversion is a conversion of your tastes. The old desires simply fade out & new desires take their places. The idea that a converted man is one who is itching to do the old things but can't is absurd. The new things have gripped & possessed him so that he simply doesn't want the old. It is "the expulsive power of a new affection". ~~In the Book of Revelation there is the mention~~

In Japan, a man who was called "The Gentleman Pickpocket" had been sent to jail 15 times. Then he was converted. His interests and tastes were completely changed. He began to work for prisoners, met them at the gate & got them jobs. His work was so impressive that the Emperor made a decree ~~that~~ cancelling the order that he had to state every time he signed his name that he was an ex-convict; the police records against him ^{were} ~~were~~ ^{taken out &} burned. But the outer signs of the old life were not merely erased, the inner signs were too. Those changed inner signs showed in a changed face. His very face ^{became} ~~was~~ Christ-like.

Another young man in Japan, a delinquent, was converted and became interested in delinquent boys. He asked his father for a house, which ^{the father owned} ~~he owned~~, so ^{that} he could set up a home for delinquents. His father is not a ~~Christian~~ Christian, but was so deeply impressed by the change in

the ~~boy~~ son's life that he gave him the home. Now the boy has twenty to thirty delinquents in the home. That is always the pattern: ~~the~~ in real conversion the saved begin to save.

Mamayundi walked 75 miles to the Wambo Nyama hospital in the Belgian Congo for an operation. She attended a catechism class and was gloriously converted in the Revival. As she started to walk back the 75 miles to her home, she began to preach & witness to the villages on the way. She stayed long enough to gather converts & to set up a congregation. The Mission would send a teacher to this congregation & form it into a church. Then Mamayundi would move on and do the same for another village. The Mission would provide a teacher for that village and Mamayundi would move on. She strung congregations along that seventy five miles. And she was right out of the heart of paganism a few months before. Now she leaves behind her a trail of changed lives - a trail of glory. She came to Lodja, a mission station, and she has done the same - she adopted a nearby village & is in the process of converting it. When she does she will move on! The same Spirit that was in Paul was at work in her & it was running true to form.

And this changed spirit is the fruit of conversion everywhere. I went to Assam in India and said to the cultured heads of the Christian community - men who were college graduates - B.A.'s, M.A.'s & Ph.D.'s: "Can you give me examples of transformed lives as I'm writing a book on 'How to be a Transformed Person'." They laughed. "Look around at us. We have all been transformed. For a generation ago we were head hunters." The Hindu Governor of that Province said in introduction: "The

India, Dr. Azariah, was a confused young man, didn't know what to do with his life. He said: "It was that prayer of surrender I made with you, as we stood in the garden of my father's home, that made the difference. I am the principal of this institution because of that surrender." The principal of the Spring Christian College, Allahabad, ^{Dr. Liden} India, said: "I didn't know what to do with my life. I gave it to Christ while in St. Stephens College in one of your after-meetings. Christ put His hand on me. I have been different since. I could not have become principal of this institution without that new power that came into my life." ^{India} He told me that the wife of Principal Chatterjee of St. Stephens College, Delhi, was also converted in that same after-meeting. And what a woman she became! The principal of the Saharanpur Theological Seminary told me that the conversion he found in one of our meetings made him what he was.

Here were the heads of fine outstanding ^{mission} institutions in North India who traced the beginning of their rise in a conversion that brought life from chaos to clarity, from division to unity, from moral & spiritual impotence to power. Without that conversion they would have ^{inner} cancelled themselves out by conflicts.

These men and women rose to the top because they found through their own conversion that they could convert everything, could make everything into something else. This power to transmute everything ~~the~~ into something higher is a direct fruit of conversion & perhaps its most valuable fruit. ^{Note} The passage in Rom. 8: 28: "We know that in everything God works for good with those who love him." ^(R.S.V.) This corrects the old ^{together} where it was said that "all things work ^{together} for good" & makes it say that "in everything God works for good."

together

All things do not of themselves work for good, but ^{does} God ^{works} for good in ~~any~~ everything ~~to~~ with those who love Him. Note it does not say "for those," but "with those" - it is a cooperative endeavor. God and we reserve some good out of everything that happens - good, bad or indifferent.

The people of Enterprise, Ala. put up a monument ^{to} the boll weevil. It ruined their cotton crops & they turned to peanuts and ~~they~~ became the peanut center of the world. They got rich out of calamity. They didn't bear the calamity - they used it. A leading layman in ~~a Kentucky~~ Covington, Ky. was on his back for four years, a helpless cripple, dependent on his in-laws and in economic need, bitter and helpless. Then he got hold of "Christ and Human Suffering," saw he need not bear his suffering, but could use it. He surrendered himself & his suffering to Christ, got up from his bed and is now radiant & happy ^{is perhaps} and the most useful man in the city. He says: "Why the people don't even notice that I am bent over & walk with two sticks." His conversion converted his impediments into instruments, his difficulties into doors.

One of the most useful laymen in Oklahoma City is the man who founded "Chicken-in-the-Rough" restaurants. He had failed in the restaurant business, and deeply discouraged, he put his things in a car and ~~drove~~ started to go to California to begin over again. On the way his wife served him a lunch from a basket with fried chicken in it. They went over a bumpy place in the road & a piece of chicken fell out ^{out} the car floor. She picked it up & handed it to him & said: "Dear, I'm afraid I'm serving you Chicken-in-the-rough." He pondered a moment &

said, "We're going back. I've got an idea." They went back, started "Chicken-in-the-Rough Restaurants", they spread across the country and they made a fortune. It took a bump in the road to bump them into a new idea & a new life. Now they dedicate a good part of their wealth to God and are happy & very, very useful. A bump in the road bumped them into conversion & an open door.

As I spoke to an audience in China I saw a poor crippled Chinese woman in front of me. I inwardly prayed that I might have some message for her. But she had one for me! She was so crippled that she could not walk on crutches, but pushed a small bamboo stool in front of her as she wiggled, almost like a worm, across the room. But her spirit was anything but ^{that of} a worm. She had been dropped as a child & her back broken & she was bitter & resentful, with a sharp tongue lashing out at every body & everything. Then she was converted - really converted. She was awakened in body, mind & spirit. She aspired to be a teacher, but it seemed hopeless. When she was sent to a school there was a near-riot, for the people felt that her crippled body was a bad omen. But when the missionaries asked them to try her for a year they consented. At the end of the year there was a near-riot again when the missionary ~~was~~ expressed her intention to move her to another school. "We've never had such a teacher," they said, "every body loves her." The fact is that she was the greatest spiritual power wherever she went, winning more people to Christ than anyone else, missionary or Chinese. Conversion had turned frustration to fruitfulness. Without conversion she was a bitter, helpless cripple, with it she was a possibility & a power.

Conversion introduces us to power not our own. As one man put it: "I used to do things, now we do things," and that change is a change of worlds - a change from the world of self to the world of a self cooperating with God. Another in one of our Ashrams put it: "I have been living with an undertow, now I'm going to live on the overflow." He had been living with ~~an~~ an undertow pulling him back, now he was living with an overflow pulling him forward. He had been living against the grain of the universe, now he was living with it. It made a difference!

She converted discover that they can do more than they can do. For they work with - through power not their own. Paul puts it: "By the grace of God I am what I am and his grace toward me was not in vain. How the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me." (1 Cor. 15: 10) Those who think because we are not saved by our works we should therefore be expected to lapse into passivity - that grace weakens us, have missed the point. Those who get hold of salvation by grace work, as those who think they can be saved by works, never do. And they work effortlessly - and effectively.

This coming in of Divine Resources to live by is illustrated by this account: "I'd tried & tried to give up alcohol. I was constantly aware that it was getting a real grip on me. I knew I couldn't continue as I was. I had to go either up or down."

"Neither my doctor or my husband could see I had any problem, but I knew I had a big one & was wondering if I should see a psychiatrist. Then I really prayed for the first time in my life. I prayed: 'Dear God, you are the Great Psychiatrist. You can help me if you will.'

but I can't do it alone. If you will, please help me from becoming an alcoholic. But if you want me to become an alcoholic, then all right, they will be done." From ~~that~~ that day on I no longer even wanted alcohol. And my gratitude was so great that more amazing things began to happen. In thanksgiving I offered my services to God and suddenly found myself a completely new person. Selfishness, laziness, inefficiency, self-consciousness, shyness and ineffectiveness, fears, resentments, bodily troubles, even excess weight all dropped away and I began to live as God probably had always intended me to live. I became very active in the Church & was led to a wonderful church-related job. Where I used to hate work I now love it. Nothing seems too much or too difficult. There seems time for everything and I can do things I never could before. Everything works together for good. And to think, all this happened just because I finally & really surrendered my will to God's will! I was 42 years old when this happened. I'd prayed before, but prayer had always been selfish petitions: "Please protect me. Protect my loved ones. Make me a good wife & mother." Even in the Lord's Prayer I stumbled over, "Thy will be done," for I was afraid that, that God might take my husband or son from me, or do some terrible thing. Now I know that God's will is my highest good & the best prayer is always, "Thy will be done."

"This period of grace in my life lasted for almost two years. Then I began to slip at times. I don't know what really caused the slipping, but I used the excuse that my minister had said it would be good for me occasionally to have a drink with my husband, or to have friends in for a drink. (Author's note: When a minister recommends that he is ~~morally~~ ministerially ~~banter~~ ~~not~~ ~~at~~ an all-type love!) Although I was slipping into a life of reading

about prayer instead of a life of prayer, fortunately I did not give up prayer altogether. Slowly the grace returned. This time I had to fight for it, to really put up a struggle. I believe God carried me over the rocky places at first because I didn't know the Way, but that He wants me to learn to walk alone - though not really alone since He is always there to catch me if I fall."

Here conversion changed a near-alcoholic, ~~into~~ ineffective, morbid-shy, self-conscious person into a person on top of the world. And a simple prayer of surrender did it!

Your outlook, your spirit, your very being is changed by conversion. The man who was known as "the biggest grouch in Trenton," N.J., called up a friend in Philadelphia & said excitedly: "Everybody is changed in Trenton today. Everybody's different since that meeting in the High School auditorium last night ~~with~~ when so & so spoke. Of course, it maybe that only I am changed, but everybody seems changed!" His world without had changed because his world within had changed.

This change wrought in conversion is seen in this young man who was serving lepers in India. When asked what difference Christianity had made since he became a Christian, replied: "It gives me a point of ^{now} contact with lepers, a reason for serving them - I do it for His sake." And that "reason for serving them" made all the difference in the world for if the lepers let him down, disappointed him, he could go on serving them & loving them for he was now doing it "for Christ's sake." In serving them he was serving Him. That motive persisted through response or rejection, through success or failure.

This changed motive in life, wrought by conversion could make Paul write this very important

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One day at the end of his last visit he
\$5,000. He very sadly left the psychiatrist's office
one day, the last prop upon which he had leaned
had broken & had pierced his hand &
his hopes and his heart. A sad & disillusioned man
he walked down the steps when he heard a Voice,
"Look this way." He thought it was the voice of Christ,
but he could not grasp Him. Then one day he
came to St. Louis & heard the author speak
upon the Kingdom of God as ^{God's total an-}
swer to man's total need and as he listened
he said to himself: "This is it. My quest is over."
As simply as a child he "received" the Kingdom -
opened his heart to it & let ^{it} ~~him~~ invade him. He
pulled straight out of his depression & conflicts, became
a new man - integrated and whole and with a
deep peace & purpose. ^{Among other things he} ~~was~~ instrumental in
founding the Christian Asylums in America, was
a candidate for the Vice-Presidency on the Pro-
hibition ticket, left a Layman's Trust for
Evangelism, has a memorial in India - Nurman-
zil Psychiatric Center in Lucknow, ~~India~~ the
first of its kind in that land; left behind him a
trail of benedictions. And it all happened in a
moment of inner surrender to the Kingdom.
That moment was the pivot upon which life turned
from ^{inner} paralysis to inner power - all else followed.

"A wife was tense & nagging toward her hus-
band. He went away & his wife had a new chandelier
put in during his absence. On his return he brought home
a big ham & when he took it off his shoulder it
struck the chandelier & smashed it. He waited
for the storm to break. But the wife came down, &
when she saw the wreckage, she said: "It's all right,

dear, we can get another one." The husband looked at her in astonishment & asked: "What's happened?" She replied: "I've been converted ~~since~~ while you were gone." The husband was intrigued and said: "Sit down and tell me about it." She did and he too was converted, then & there. A tense, nagging wife was transformed by conversion into a channel of love & goodwill. And the contagion spread and he & the home were transformed.

The fruits of conversion are the most life-giving of any fruit planted in the soil of this world. A well-dressed woman said to Dr. Charles Morgan: "Dr. Morgan, ^{very quiet} on a Sunday evening I slipped into the back seat in Hope Church, Springfield. There were very few present. I was a sinner, & tired of street-walking in search of men I came in out of the rain. You gave as your text: 'She only touched the hem of His garment'. I do not recall your sermon, but in the midst of it I saw myself, as I was, and as I could be. It burst on me like a flood. I heard a voice saying: 'Arise to better things'. I went to my lonely room & prayed to that which talked to me. I asked for strength & forgiveness & I received it. My whole life was changed, inside & out. I left Springfield for Chicago where I founded a home for wayward girls. Since then I have such homes in New York, Detroit, Denver, San Francisco and Los Angeles. "A converted woman converted ~~rest~~ festering places in many cities.

This trail of glory following conversion is the most exciting thing in history, barring none! I got in a private plane in company with two men, one a wealthy business man, owner & pilot of the plane and the other a test pilot. Both of them had stories behind them and what stories! The wealthy business man had been an alcoholic. On one continuous binge of thirty days he

had consumed approximately three pints of liquor a day - 114 pints in all. He was really a sick man - sick in soul, mind & body. His nerves were beating like a trip hammer. Someone prayed for his healing, said a prayer & was bid off. As this alcoholic stood there alone - quite alone - he was suddenly healed - healed in soul, mind & body. His nerves ceased to pound; he was so natural he felt unnatural. He was so elated with God that somewhere in there he took off the braces which he wore on account of arthritis in his back. He has never been able to find those braces, literally doesn't know what happened to them. And the alcohol too dropped away - gone without effort. He hasn't tasted it since, nor has he wanted it. He is on fire with the love of God. He goes around in his private plane & holds evangelistic meetings. Everything is changed within & around him.

The other man, the test pilot, ^{also} ~~also~~ had been an alcoholic, but had quit ten years before. However when alcohol ^{was} left he had nothing to put in its place - nothing but hate. Before alcohol ^{was} had been his defense - he tried to escape. Now hate became his defense - he would not escape - he would fight & hate. And he did. He feared every body & hated every body & got fear & hate in return. But he was such a good test pilot that he kept his job.

When he went up with this ex-alcoholic, the business man, to test him for instrument flying, each was afraid of the other. But sensing something new & strange in his companion ^{the test pilot} he asked to have a talk with him. Next day they sat for six straight hours and talked about - Christ! The test pilot kept saying to himself: "What is the catch behind all this? Why should he, a big business man, spend time on me ~~or~~ like this?" When

the business man got out some books, the other man said to himself with sinking heart: "Now this is the reason he's spent all this time on me - to sell ^{me} some books." But, continued the test-pilot, "when he gave them to me, I was puzzled & moved. And then he said: 'If I were to give you a machine gun ~~not~~ with which you could mow down your enemies, would you take it?' 'Take it?' I replied, 'I'd jump at it, if I could get rid of my enemies.' Well," he said, "it's the machine gun of love. A sure way to get rid of your enemies." Well, I opened my heart to it all. I let love take me over. And do you know, I have mowed down my enemies. They are all gone. They are now my friends. Love did it. My attitude changed and so did theirs." And then he added thoughtfully: "So you know there was simply no way out of the awful dilemma I was in - no way except God meeting me where I was - at the bottom rung of the ladder." The man's very face had changed, everything had changed, especially the atmosphere of the airport offices. Hate ~~had~~ & fear had been replaced by goodwill and confidence.

We turn from these ex-alcoholics & haters to a highly moral, respectable, church member, perhaps the most prominent man of his rather large city, the head of a large manufacturing firm. He writes this letter to "Mary" and me. I kicked him up in a breakfast meeting, but it was "Mary" who tracked him down and got him across from a second hand faith to a first hand one - to a real conversion. He writes: "God has always been good to me. He started me off by giving me wonderful parents, He has given me a wonderful Christian wife, three fine boys, and even wonderful in-laws, including a new daughter-in-law whom we love very much.

He has given me a good business, a beautiful home and health. There isn't much else that could be asked for. But I haven't been very good to God. Many times I have hurt Him & His cause. I have given my money to God, but I've not given myself. For a long time He has been knocking at my door. Last week He really knocked as He has never knocked before."

"Mary" felt an urge to come up here to see me. I was knocked out with a cold so couldn't run away. She didn't waste much time, but came right to the point:

"Bill, have you really surrendered to God, surrendered everything?" I had to tell her I had not. As I told you I had always gone to church, had Christian parents, had been taught the truth, but I had a second hand religion. God had never been very real to me or even seemed very near. Mary said: "You have God's Spirit, but God's Spirit hasn't got you." I told her how, when I taught Sunday School, I taught the things I had read & studied, not the things I had really experienced & that I recognized the difference & the lack. My mind said, 'Yes,' but my subconscious said, 'No.' Then Mary suggested we get on our knees about it. Nothing spectacular happened, but I did feel a strengthening of my will & the desire to know God personally."

Then you called me up the next day and suggested that I act as if I had it. That gave me a push in the right direction. Then I picked up a book & this sentence jumped at me: "An Infallible Recipe for Being Miserable: Think about yourself, talk about yourself, use I as often as possible, mirror yourself continually in the opinion of others, listen

readily to what people say about you, expect to be appreciated. As I read this, I realized one of the chief ~~reasons~~ reasons I had had in making God real to me. I had thought about what people would say or think, rather than what God thought and what He wanted me to do.

"Last night I couldn't sleep very well, and usually if I wake up at night ~~my~~ my mind jumps into a bottle of candy. Last night it didn't. God kept waking me up & telling me of all the things He wanted me to do, and believe me it was quite a list. Right at the top of it was: 'Seek first the Kingdom of Heaven.' That is what I'm going to do. I'm on the way - with both feet."

In a separate letter he said that when he dictated that letter to his secretary ~~that~~ he was "as jittery as a jay bird," for he had never loved his heart to any one before. But he said to her: "You've never seen me emotional in the 25 years you've been my secretary. Now hold your hat, for you're going to see the real me." When he finished he said: "Now you know me," and his secretary replied: "We all need what you have found." When he taught his Sunday School class the next Sunday a young woman said: "Mr. B. you didn't get that out of a book." He called his employees together and told them of the "change" - the change from a second hand faith to a first hand one. A highly respectable, religious ^{civil} "melter" of a social and religious set, a ~~fine~~ modern Micadamus, had been "born again".

We start now from a highly cultured layman to a highly cultured, outwardly successful pastor - both in need of conversion. This pastor says: "In my

We told them that if they felt resentment & bitterness not to pour these resentment into the candy but pour them out before God in the little prayer chapel ~~that~~ he had set up in the factory & that they could come & talk with him at any time about their problems.

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first two churches, I preached all that I knew - hope, faith (not knowing what it meant), good habits, Church attendance, honor and a continual exhortation to be good, to serve God. I talked about the fruits without knowing the roots. Enthusiasm carried me on those days - enthusiasm & youth. When one is a little older than these two are not enough.

"Then I married. My wife's religion consisted of a belief in God, worship of beauty, a social & personal ethic, aesthetics, lovely music, sunsets and nature appreciation. I believed in conversion, preached it, but did not know it. My wife would ask me: "How can I be converted?" And I would answer what I had been told: "Believe, trust." But I could not put content in those words. All the time I was preaching right relations with other races, the sin of war, of bad social living and the Kingdom of God as a society of men who had made a good world. Man would build the Kingdom. Later I knew that man does not build the Kingdom, man receives and enters the Kingdom."

"We were married a year. The marriage was getting difficult. My wife believed one thing. I believed another. We decided to study Jesus, without any help of any kind, nor formal religious services, ~~but~~ to sit down to with a small group for seven weeks in Canada. For two days we labored over one phrase: "God's will vs. man's will". It began to dawn upon me that if I would put my will in God's hands, that this would be equal to doing God's will. The first question that came to me was: "Does this mean some kind of belief? How much does one

how to believe?" Then I saw that Jesus was not asking for the gift. (He that is willing to do the will of God shall know of the doctrine.) He was calling for me to act, to decide that when he knew the highest he would obey it. I was committing myself to all of God I could see in Jesus, plus all of God that would be revealed to me tomorrow & the next day & the next. With this understanding I said, "Yes, God I will do it. You can have me, all of me for that ultimate choice." The Light broke upon me. I wept like a child. I called to my wife, "I have missed it. Utterly missed it. All these years I have preached only ethics, social & personal, but not the Gospel. Why didn't somebody tell me? I have been so blind, so stupid. Urging people to goodness. That is not the Gospel. The living Christ has come to dwell within me. He has liberated me. He has assured me my sins are forgiven. He brought the Light. He made me rejoice."

"For me, I had lived in darkness and naturally preached darkness. I had urged people to strive to be good, but that was only frustration. Now there was new power within."

"My ministry utterly changed. But it took six years to get my new found life in Christ and my liberal theology together. Some things I had thrown away I now had to take back. Some things not important to me, became very important. I now knew that if I could keep the center right all things would come out right. Prayer became my daily food and has been ever since. Fear is gone. Hope & joy have come. I know that there is a good way through

everything when I belong to Christ, that if one does
 does not open another mill. I know this for I
 belong to Christ & Christ belongs to me."

This ~~section~~ chapter on the Fruits of Conversion
 can be summed up in the statement of the young
 man who after conversion always signed his letters
 to his parents, "Your transformed son." For conver-
 sion transforms everything it touches & it touches
 everything.

The Effect of Conversion on Health.

We have seen the effect of conversion in the individual & on his relationships. It is by far the profoundest influence that plays upon the human personality for good. Nothing, simply nothing can be compared to it.

Does conversion have any effect upon the body? It would be strange if it didn't, for the body and the soul and mind are closely interrelated. Whatever affects one portion affects the whole. Sometimes the body gets sick & passes on its sickness to the mind and soul & sometimes the mind & soul get sick and pass on their sicknesses to the body. The percentage of diseases rooted in the physical & those rooted in the mental & spiritual is variously estimated. Some of the Christian Scientists would say that 100% of diseases are rooted in the mental & spiritual. Materialistic doctors on the other hand would say that all diseases are rooted in the physical. The truth is somewhere between. The American Medical Association is prepared to say it is ~~50~~ fifty-fifty. Some doctors are prepared to say that recently five per cent of the people who come to them do not need medicine. They are passing on the sicknesses of their mind & soul to their bodies & they will never be well unless they change their attitudes toward life.

This connection between bodily states and mental & spiritual states has been there always. But it is now coming to the focus of attention. Daniel says of himself when he was confused & frustrated: "And

I, Daniel, was overcome & lay sick for some days; then I went about the king's business, but I was appalled by the vision and did not understand it." (8:27) Again: "I said to him who stood before me, 'O my lord, by reason of the vision pains have come upon me and I retain no strength.'" (10:16) Daniel connected his being "sick" for some days" and "pains" coming upon him with his being upset over the meaning of some "visions."

Paul prays: "May the God of peace himself sanctify you wholly & may your spirit and soul and body be kept sound and blameless." (1 Thess. 5:23) Some of the diseases of the body are not "blameless" - they can be traced directly to the attitudes of the spirit and soul. They are rooted in our fears, our resentments, our self-centeredness, our guilt, our impurities. The mental & spiritual can be blamed for the sicknesses of the body. Blessed is the man whose spirit and soul and body are kept sound & blameless - the man who cannot be blamed for any disease that might afflict his body. He is not breaking any physical laws of health and is passing on to his body no diseases that come from wrong mental & spiritual attitudes. He is "sound & blameless."

In the Epistle of 1st John is this sentence: "Beloved, I pray that all may go well with you and that you may be in health; I know it is well with your soul." (v. 2). Here it was a pleasure to pray for some lady's health whose illnesses were not rooted in soul disturbance - he was not passing on to his body the sicknesses of his soul. It was "well with" his "soul". Blessed is the man whose illnesses

are all rooted in the physical, none in his mind & soul. But apparently Gaius, to whom the letter was written had a source of threat to his health from his environment. It was from Diotrephes, probably a thorn in his flesh: "I have written something to the Church; but Diotrephes, who likes to put himself first, does not acknowledge my authority. So if I come, I will bring up what he is doing, prating about me with evil words. And not content with that he refuses himself to welcome the brethren, and also stops those who would welcome them & puts them out of the Church." (v. 9, 10) The threat to Gaius health probably came from Diotrephes, an ulcer-producing type of person, putting everybody on edge, creating tensions & resentments by his egotistic domination of the Church. ~~the~~ Jesus said: "Take heed to yourself when your brother sins against you" - "take heed ^{to yourself}" take heed to that ^{brother's} sinning against you. For that reaction may color & corrode your whole life. Your reaction to the other man's actions may be as disastrous in results to the your health as the other man's actions may be disastrous to his health. And a good case can be made for your wrong reactions: "Look what he did to me!" But good case or not, the results of wrong reactions register themselves in functional disturbance in your body - may result in illness.

in every church,

In every life, in every situation, there is a Diotrephes - some body who rubs you the wrong way, a constant source of irritation & tension. What is the remedy? Well, John before he closes the letter calls

So Sainis to put his attention on ~~him~~ a man:
 "Demetrius has testimony from everyone and from the
 truth itself. I testify to him too," (v. 12) This is a startling
 testimony about a man - he "has testimony from everyone" -
 a great achievement; but further and most startling of all -
 "from the truth itself." The truth itself was behind
 Demetrius, backed him, approved of him, furthered him.
 He had cosmic backing. There was nothing behind
 Diotrophes except Diotrophes. So he collapsed & faded
 out unsupported by anything. So John says to Sainis in
 effect: Diotrophes seems strong as he pushes his
 weight around, but don't take him too seriously and don't
 react against him too strongly - the moral universe
 will take care of him - he is doomed to futility. The
 one to keep your eyes on is Demetrius - he is important -
 the sum total of reality is behind him - the truth approves
 of him. So for the sake of your health of soul & body,
 glance at Diotrophes & gaze at Demetrius. If you gaze
 at Diotrophes you'll get an ulcer; if you gaze at Deme-
 trius you'll become exultant. So alongside of every
 Diotrophes there is a Demetrius - one is disruptive & the
 other constructive; one is a blight & the other a balm.

If the ancients saw the connection between
 mind & emotion and health, the moderns are now
 seeing it more clearly. A generation ago the famous
^{William} Dr. ^{Walter} Dill, speaking of a tuberculosis patient, said:
 "What's in his head is more important than what is in
 his chest."

~~Left out of the~~

Frend said that there were two basic wishes in human nature: "the death wish & the life wish." which one controls the patient - the wish to die, or the wish to live? That will decide his fate. This will to die may be unconscious. It may be buried deep in the subconscious. It may manifest itself as the will to escape responsibility, to evade the demands of life, the will to retreat out of situations. So many retreat into illness. There was a woman who married an attractive man, doubted her ability to hold him through love, took to her bed through imaginary illness, died of her first genuine illness ailment twenty years later. There was a man who was deaf. The doctor asked when it began. It had begun twenty years before when his wife began nagging him. "It was ^{intolerable} ~~unbearable~~", he said. He retreated into deafness as escape. Became permanent.

A mission doctor said in Africa said to me: "Ninety nine per cent of the missionaries who are sent home from the Congo go home because of emotional and mental conflicts, not structural diseases mentally & emotionally induced illnesses." They got up against situations too hard for them, no inner resources to meet these situations, or they got home-sick and then escaped into illness as a way out, or way home. When I asked one missionary about the awaiting final orders to be sent home, what she thought was the matter, and she replied: "I'm sitting on a powder keg." And what is the powder keg, I asked. And she replied: "Myself. I am two persons - one who didn't want to come to

~~the mission field and the other that was afraid I would be lost if I didn't.~~

~~All of these needed one thing - to surrender their defeatism, their escapism, their resentments and fears and self-presumption to Christ and be converted.~~

A Christian girl fell in love with a Hindu & wanted to marry him. Her parents, ~~not knowing~~ ^{not knowing} anything about the affair with the Hindu, made arrangements for her to be married to a Christian man.

When the ornaments were being given her she broke out in a rash around her neck, on her ears and her arms - the places where the ornaments would be! This conflict within the girl was revealed to a Christian friend of mine. She persuaded her to give up the Hindu, which she did. Three days later the rash was gone & in a week she was sent home from the hospital well. When she got rid of the conflict she was well.

A young man hated the work he had to do with his hands. His hands broke out in a rash. Therefore he didn't have to work with his hands! He subconsciously produced the illness to escape the thing he hated.

If many illnesses - probably 75% of all illnesses - are produced by wrong mental and emotional attitudes, then obviously conversion which would bring right mental and emotional attitudes would be the greatest curative known. It is.

A doctor in the Louisville Sanatorium used to say to his patients each day: "Is your religion & your love all right? If so, you will get well." ~~Of~~ as another doctor said: "Fear and resentment are

at the basis of all neurosis". Conversion converts from fear & resentment & therefore cures from neurosis.

A psychiatrist who deals with the disrupted of Hollywood at a fancy figure said: "What most of my patients need is a ~~convict~~ ^{convict} mauler's bench."

I quoted

^{head of} Dr. Spafford Acherley, Norton Psychiatric Clinic, Louisville, Ky. ^{who} says: "The purpose of religion is the creation of new life, the development of feeling tone & the regeneration of psychic energy." Note the last: "the regeneration of psychic energy" - it turns the death wish into the life wish. A woman wrote: "My body has been drained by inner conflicts of all power to resist disease". Conversion takes away those conflicts and gives the body power to resist and throw off disease.

We are told that the pituitary & the adrenal glands keep the body in balance when under stress. If the stress is not too great these glands can redress the balance and keep the body in equilibrium. But if the stress is too great then the defenses break down & the body is liable to get any disease to which it might be prone. Stress, then, say some, is the cause of all diseases. If this be true then it throws us straight into the arms of Christ. For He is the most potent & beneficent power that can operate upon the inner life and keep it poised and adequate.

In Moffatt's translation we read: "By all the stimulus of Christ." (Phil. 2:1) "The stimulus of Christ" - what a phrase!

I read somewhere that if you changed the secretion of glands you could change a person's

I said to myself,

Character. A good man would lose all ~~moral~~ ^{is} ~~principle~~ ^{is} ~~and~~ ^{is} ~~become~~ ^{is} like a trooper. That ~~was~~ ^{is} serious. Then ~~the~~ ^{is} morality is not in the New Testament - it is in the glands, & we had better go out & preach the ~~old~~ ^{new} Gospel of good glands. I was puzzled. Then I asked a doctor if states of mind & emotion upset the secretion of glands, & he replied: "They certainly do." And then I asked further: "What kinds of states of mind & emotion upset glands?" And in his reply he mentioned the things that upset the secretion of glands & everything he mentioned was unChristian. Then I said: "Suppose a person's glands were normal, & he lived in a truly Christian way, would the glands function normally?" And he ~~replied~~ ^{answered}: "They would function perfectly." Then I replied: "Then, Doctor, we have Christian glands." He ~~slowly~~ ^{spoke} thoughtfully ~~replied~~ ^{replied}: "I couldn't say anything against it."

Then "the stimulus of Christ" upon the glands would make those glands function perfectly. For our bodies are made by Him and for Him. He created them & He can and does recreate them to their proper usage.

When Jesus said to the ~~man~~ ^{invalid} by the pool: "Wouldst thou be made whole?" the question was important. Many want to be made "well," but not made "whole." They don't want to be a "whole" person ^{abilities} ~~ability~~, they want to be "well" if that particular disease, so they can go back & do as they've always done - pursue their own selfish way. Then they wonder why God does not heal them. There can be no healing that doesn't spring from wholeness - the total person made over again. Healing services where people

come to be made "well," instead of being "made whole" are a moral and spiritual danger and end in a lot of disillusionment and wreckage of faith.

A neurotic woman ^{who} had been in the hands of psychiatrists, and though brilliant, was a half-person, cancelling herself out, said to me: "I get great ~~great~~ comfort from the phrase 'trust in Christ,' but the phrase 'surrender to Christ' sets up an agitation within me." Why? Obviously, it was because the phrase "trust in Christ" did not disturb her basic self-centeredness and gave her momentary relief. But the phrase "surrender to Christ" meant a change from her basic self-centeredness to Christ. She wanted Christ to "comfort" her, leaving untouched the basic disease - self-presumption. She wanted to be made "well," but she did not want to be "made whole." The "agitation" was the most saving thing in the situation. Had she accepted the "agitation" ^{and had faced it} she would have dealt with the disease, but she preferred to accept the momentary comfort that "trust in Christ" gave her, and thus dealt only with the ~~disease~~ ^{symptom}. ^{She} Her surrender of herself & her problem to Christ would have upset her on one level - the low level on which she was living, but it would have set her up on a higher level - the level of freedom and release.

The "stimulus of Christ" is not a shot in the arm to pull you through a crisis - it is a stimulus to the basic necessities in us that make for health. But before we can accept His stimulus we must accept His saving. He is a Serious First, a Stimulus second. He saves us from wrong ~~actions~~ attitudes & actions that estrange us from God, ourselves, our bodies, our

fellowman, from nature, from life. He reconciles the heart of us to the Heart of the Universe. He plucks out the rooted guilt, the sense of estrangement, of inferiority, of fear, of hate of others & ourselves. He cleans out the inner mess of condemnation & conflicts. He is first and foremost a Savior. ~~He~~ Then He is a Stimulus. Don't try to ~~jump~~ ^{skip} over the fact of His being a Savior and ask Him to be a Stimulus. He cannot stimulate a mass of unsundered inner conflicts. They must be surrendered. But once they are surrendered then you are being subjected to the greatest therapeutic force in the universe - "the stimulus of Christ."

The turning to "pick me up" of liquor and tobacco, of drugs, of tranquilizers, movie addiction, to the stimulus of parties and excitement and "thrills" of various kinds, are cheap substitutes ^{for} to the "stimulus of Christ." They pick you up ^{only to} drop you down. The only thing that remains is a habit - an insidious, strangling habit which persists & grows amid the alternations of being "up" and "down". The "sucker" is "hooked".

But "the stimulus of Christ" stimulates those basic necessities within us which make for healthy, happy living. And what are those basic necessities?

We would name nine, called, by an expert in human living Paul, as "fruits of the Spirit": "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." (Gal. 5:22) Now note the difference in the "works of the flesh" and "the fruit of the Spirit". The "works of the flesh" are these: "immorality, impurity, licentiousness, idolatry, reviling, enmity, strife, jealousy, anger, selfishness, dissensions,

party, spirit, envy, drunkenness, carousing and the like." (Gal. 5: 19-21). Now note the difference: one set is the "marks of the flesh," and the other set "the fruit of the Spirit." The "marks" depict ~~the~~ strained, toiling, futile human beings ~~traps~~ working hard at attempts to have a good time, to swing out of the universe a momentary happiness. They are jaded, tired, run down & frustrated. The "marks" of the flesh are working badly. The "marks" of the flesh are out of harmony with the real ~~demands~~ ^{nature} & demands of the human personality, hence they make the personality, accepting them, into a creaking, groaning, laboring, tired type of human living.

But the "fruit of the Spirit" is different. The "fruit" comes out of the very nature of the personality - the expression of its inner life. Hence it is natural and unstrained. The "fruit of the Spirit" is the supernatural, natural outcome of the stimulus of the Spirit of Christ within.

And note, every one of the "marks" of the flesh are not only bad - they are bad ^{sixteen} for us. Every single one throws discription into the human personality, puts sand in the machinery of human living. Psychology would say as loud an "Amen" to that as ^{does} the Christian faith. On the contrary, all the nine things that constitute the "fruit of the Spirit" are not only good - they are good for us. Every one of the nine contributes to the human well-being - body, mind & spirit. They put oil in the machinery of human living. And psychology would say as loud an "Amen" to that as does the Christian faith.

Then ^{upon what} ~~what~~ is the stimulus of Christ directed where it stimulates the human personality?

That stimulus is directed toward those nine manifestations of the fruit of the Spirit."

But before the "fruit" comes, the "root" must come. The "root" is the new birth of the Spirit. The moment that "root" is implanted in us all our powers are awakened, stimulated into new interest, new life, new purposes, new reasons for living. In the Epistle to Diognetus, written in the ^{second} century there is mention of "this new interest in life" which has come in with the coming of the Christian faith. That age had lost its nerve, was giddy & tired & vainly weary with the hopelessness of human living with its round of meaningless activities. Then came the impact of Christ upon that vast weariness. The word "hope" was literally born out of that impact. The Epistle of Diognetus has this significant sentence: "What the soul is to the body so the Christians are to the world ... The Christians hold the world together." They held it together because they believed in life, believed in purpose, believed in the future - they believed! The "new birth" was a new birth of faith & hope. They were not in a weary round of meaningless existence. Life was alive!

When "the stimulus of Christ" produces that initial & life-giving stimulus, the new birth, then it is followed by a continuous stimulus upon those nine things which constitute "the fruit of the Spirit".

The first impact is the stimulus to "love." It is well that this "love" is not just for love is primary in human nature. In my book, "Christian Personality", I said that the love & urge in human nature, deeper than the urges of self, sex & the herd, was the urge

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The first aspect is the stimulus to love. It is well that love is put first in the list of the fruit of the Spirit for love is primary in human nature.

to love & be loved. If God is Love & He has made us in His own image then He must have stamped within us the urge to love and to be loved as the basic urge. If we are to be mature then we are mature in love or we are not mature. We are as mature as we are mature in love & no more mature. To violate the Law of love is to violate our own nature. The basic disruptions to human nature, mental, spiritual & physical come out of ~~violating~~ not loving or not being loved. All else is secondary.

A doctor tells of a child who for the first three months of its life received no love & hence did not love in return. There was nothing physically wrong with the child but ^{the doctor's} all efforts to save it were useless. The child died of a lack of love. It was permanent & damaged beyond repair.

In the time of Louis XIV theologians debated the question of whether Hebrew or Greek was the original language - it had to be one or the other of these sacred languages. So they undertook a test. Three children were selected who would not hear any language until time for them to talk. Whichever language they then spoke would decide the matter. They all three died & died of a lack of love.

Mrs. Brown was in a sanitarium, wrapped in herself. She had not spoken for 3 years. The doctor in charge said to a nurse: "I'm giving you an assignment. Sit next to Mrs. Brown, in the same kind of a rocking chair and love her. No matter what she does, or does not do, you sit & broadcast love to her." The third day Mrs. Brown spoke & at the end of a week was out of the sanitarium. She needed to love and be

~~she loved. When she didn't love she was sick, when she did love she was well.~~

I was speaking in a Sanatorium as ~~chap~~ visiting chaplain. It was during the Chinese-Japanese war. I felt that it would do the patients good & would certainly help China relief if I could get them to sew ~~the~~ relief garments. I ~~having~~ had the materials ordered & announced at the close of a chapel service that they could get the garments at the close and begin work. I thought there ~~might~~ ^{for the most part} be a rush from the hundreds of patients who were sick emotionally & mentally, but to all appearances were able-bodied & well, for they had innumerable hours on their hands between treatments. Not a person came. I was dumb-founded. So I asked a doctor the reason for this reaction. He replied: "Don't you see? These patients are not interested in anything except themselves & their own ailments. If they were interested in something beyond themselves they wouldn't be here." They were sick because they were self-centered.

The "stimulus" of Christ breaks that tyranny of self-preoccupation and makes you think in terms of others - makes you love. And therefore heals you. The self-centered are subjugating their glands to the stimulus of self-pity, of resentments, of fear, of inadequacy. Therefore their glands are functioning badly, functioning against nature, hence they produce upset & disease.

Psychology says that the three basic needs of the human personality are: Love, significance and security. Note the first need is "love". Psychology after centuries of investigation comes out ^{with Paul} at the place of the supremacy of love: "And the greatest of these is love." And Paul comes out at the place of Jesus: The first commandment is, "Thou shalt love." And every

organ of your body, every gland, every nerve, every tissue, every cell says the same thing: "Thou shalt love." Dr R. H. J. Stewart says: "Our whole constitution, bodily & spiritually, is framed for no other purpose than for the ~~doing~~ exact performance of His will." And His will is, "Thou shalt love." If we love, all other things being equal, we are well. If we don't love we are sick.

~~The other~~ Psychology again says, that there are three possible attitudes we can take toward others, two of them ~~un~~ healthy & the other healthy: To move away from others, to be ~~antagonistic toward~~ ^{move against} others, to move toward others. To move away from others, to wrap yourself within yourself, to become apart & aloof, unsocial, is to become a festering place of damned up problems. To move against others is not really to love. It can't be on the outside of one - it is to transfer those outer conflicts within yourself. Those who fight are a fight - within. You become what you give out. The only healthy attitude we can take is to move toward others - in love.

The "stimulus of Christ" stimulates the other attitudes within us, makes us care, produces love. Therefore it is the most curative impact which can play upon the inner life, & hence upon the body.

A business man went to a doctor with various ailments, went to a doctor. The doctor after giving him a ~~through~~ thorough examination gave him a prescription: "What you need is a new philosophy of life," & handed him a bill for three thousand dollars. He went home furious, called up a pastor & ~~so~~ sputtering said: "What do you think that ~~blank~~

blankey, blank doctor told me? I need a new philosophy of life. And what do you think he charged me? Three thousand dollars! "The pastor quietly replied: "I think he was right. That is what you need." And the man replied: "Then what am I to do?" "Read something," was the reply. "What?" "Begin with 'Abundant Living'." He did. And he was converted - soundly converted - converted from self-occupation to God-occupation & other-occupation. He was soon a well & happy man. He called up the pastor again: "I'm glad that doctor charged me three thousand dollars, for if he had charged me an ordinary amount I wouldn't have listened. But when he charged me that amount, I had to listen. And it was worth it. I'm well & happy." The doctor applied "shock-treatment"! He was shocked from self-centeredness to love. And was cured ^{by love}.

The stimulus of Christ is a stimulus of love, creating love.

The second thing the stimulus of Christ produces within us is "joy". And nothing is needed for health so much as joy. This was known of old: "A merry heart doeth good like medicine." And the converse is true: "A gloomy heart doeth evil like poison". A doctor used to go through the wards of a hospital saying to the patients: "Nothing tones you up like cheerfulness, nothing tears you down like gloom". And the head of an Old People's Home said: "Depression kills off more people than any one thing. Among old people it is Killer No. 1." This being true, Fisher could say: "Cheerfulness is the first thing, cheerfulness the second, cheerfulness the third. The arena

of temptation fall harmless + blunted from a gay heart." And Romanes puts it this way: "A prolonged flow of happy feeling does more to brace up the system for work than any other influence operating for a similar length of time."

The stimulus of Christ ~~of Christ~~ upon the inner life produces joy - the purest, ^{more} most lasting joy known, for it produces love. It is no chance that "joy" follows "love" in "the fruit of the Spirit". For there is no joy without love, a selfish joy dies up automatically. For a selfish joy is based on happenings. But this happiness is not based on happenings, but on joy which abides amid the flux of happenings.

Conversion lifts the ^{inner} guilt and the consequent inner gloom and is therefore ^{inner} the most potent influence for health that can be found anywhere. The joy that comes through conversion may not be expressed in elegant poetry in these lines, but one who has experienced it knows what the writer meant and agrees with it: "Fully justified I,

I rode in the sky,

Now envied Elijah his seat,

In a chariot of fire

My soul mounted higher

And the moon it was under my feet."

The third thing the stimulus of Christ brings is "peace". You have peace with God, peace with yourself, peace with your body, peace with your brother man, peace with nature, peace with ~~your~~ life - you have peace - full stop! And it is a "peace that passeth understanding" - and misunderstanding.

A Jewish psychiatrist said to me one day:
 "Can you help me with a case? All she needs is an inner peace from an inner security. ^{If she had} that she would be safe no matter what happens on the ~~inside~~ ^{outside} and she would be well. I can't give that to her. Perhaps you as a religious man can. I'm not supposed to believe in these things, but if ~~she~~ you can give her this inner peace & security, it's what she needs." I told him I couldn't, but I knew One who could!

And the peace that Christ gives is the peace of adequacy. You know that you can not only stand anything that can happen to you - you can use it. In Jesus everything is opportunity. For by His power you can transform everything into something else. You are converted and hence you can convert calamity into opportunity, impediments into instruments and Calvaries into Easter mornings. Peace in the heart, brings peace to the physical heart, the nerves, the very marrow of your bones.

~~The~~ I need not go through all the other ~~elements~~ elements in "the fruit of the Spirit" which ~~of~~ "the stimulus of Christ" produces and intensifies: "kindness," which is love in action in little things; "goodness," which is love in relation to moral law, and the "good" turns out to be good for us; "faithfulness," which is love with the noble taken out of it; "gentleness," which is love fulfilling itself - "is never rude"; "self-control," which ^{is love controlled by Christ and hence} ~~is not really self-control~~ self-control. All other systems would have put self-control first, for these systems are ethical systems. But the Christian faith puts love first & self-control last - a by-product of love control. "The Love of

Christ controls me." So it is Christ-control instead of self-control. Self-control is strained & anxious and tense - sitting on a lid. Christ-control is released & relaxed and ^{is a spontaneous expressing of} ~~is~~ ^{the depth, for he has them.} ~~expresses~~ the depth, for he has them. No let nature aspen! You are not a suppressed personality, but an expressed personality. You are healthy because you are whole.

I have watched the groups in our Asthmas at home & abroad come to the Open Heart meeting all tied up with fears, resentments, inhibitions, guilt, self-centeredness. As we listen to what charges and facts, young & old, say about themselves you wonder if all the disturbed people of the churches are not gathered here. But they are not - they are the normal run of church members turned honest with themselves and each other and frankly telling their needs. Before the end of the week they would be cleared up & cleared out and would be progressively gay. They would laugh at anything - even themselves. ~~Some one asked that in eerily happy saint~~ ~~Refus knew if Jesus ever laughed & he replied: "I~~ ~~don't know, but he fixed me up so I could laugh"~~ Well, these groups are "fixed up" so that they could not ~~only laugh, but could live & live abundantly.~~ A lot of them came lugging all kinds of medicines for all kinds of ailments & emergencies. And then they laugh at themselves for having to lug them all back home again - useless. One man said: "I came here on a diet. I couldn't eat this, that or the other. I go away eating everything - even weiners!" A pastor who had been having asthma & migraine ^{and ulcers} head aches for years hasn't had them since he

has left his conflicts & tensions at the feet of Christ.

And people come tired & worn out and go through the strenuous program of the Ashram for a week & come out rested. If, as Hatfield, the nerve specialist, says, "We are only ^{as} tired as our minds," then when we are renewed in the spirit of our minds, ~~then~~ in consequence, we are re-energized, regenerated. Of one man it was said: "His life is energy on the plane of the physical and spiritual power on the plane of the Spirit." Paul could say: "For this I toil, striving with all the energy which ~~flashes~~ ^{flashes} mightily in spires within me." (Col. 1:29) This amazing energy & vitality of Paul is seen in this passage: "they stoned Paul and dragged him out of the city, supposing he was dead. But when the disciples gathered about him, he rose up and entered the city; and on the next day he went on ~~the~~ ^{with} Barnabas to Tarsus." (Acts 14:20) Note: "supposing he was dead... he rose up & entered the city" - on his own steam! He must have been terribly bruised but he walks into the city, from which he had dragged - ^{walks} ~~rolled~~ in as a conqueror! One would have thought that he would have fled ^{from} the city where there was so much murderous hate! He walks ~~back~~ straight back into it, his head bloody but un-bowed. ~~That is~~ And the more amazing thing is ^{this} ~~that~~: "the next day he went on with Barnabas to Tarsus." His triumphant spirit held him ^{up} ~~up~~ ^{the next day} physically the day before, but wouldn't there be a reaction when the bruises & lacerations regenerated themselves in pain & soreness? No, he walked ^{the very next day} with Barnabas ~~the next day~~ to Tarsus! He didn't go in an ambulance, as we would probably have done, nor on a stretcher - he walked ~~to~~ a distance of 25 miles! That

But there is another way where "the stimulus of Christ" heals. He stimulates our love for Him & this fastens us on the Positive, the Affirmative, upon the Yes. This counteracts & cancels all the negative attitudes of self-pity, of fear, of self-preoccupation with our own problems & pains. "For in Him the divine Yes has sounded: (2 Cor. 1:19, Moffatt.) Many are afflicted with 'attention pains'. A man had a slight injury to his knee. It would probably have healed if he & his wife had let it alone for nature to heal, but in their fear & anxiety they spent the balance of their days attending to that knee. They upset the healing forces of nature by their fussy interference.

A minister, able, devoted & eloquent was always thinking about his own health. Hence he was always afflicted with various shifting pains. When I mentioned that I was going to take a trip which would require some climbing, he asked anxiously: "Will your heart & your arteries stand it?" My reply was: "I haven't asked them & I don't intend to." In Him I affirm health, not sickness; affirm strength, not weakness; affirm victory, not defeat; affirm life not death; affirm glory, not gloom; ~~and~~ affirm Yes, not No.

When threatened with diabetes my Inner Voice said: "In ~~me~~ you are well & whole." Note the "in me". In fear, in anxiety, in myself I was not ~~not~~ well & whole. I would have succumbed to diabetes. ~~In~~ ^{Him} As long as I stayed "in Him" - in the Positive, the Affirmative, the Yes I was well & whole. And the "test-tape" has been the verification. I let in "the stimulus of Christ" which is always & eternally

healing. But had I let in the stimulus of fear, of anxiety, it would have been always & eternally ~~illness~~ ^{illness} producing! I would have fulfilled the doctor's diagnosis: "You will have a mildly severe case of diabetes. It will not get better, it will probably get worse & it will hasten your deterioration." But ~~"in Him"~~ "in Him" that was probably true "in myself." But "in Him" the case was different. And the head of the Diabetic Society of America, after examining me a year later, said: "You are not only fine, but you are extraordinarily fine." And the five years since then have been the best years of my life - so far! When I began this summer, perhaps the most strenuous summer of my life with the setting up of the eight Ashrams under the new regime, (one in India & seven in America) He promised: "I'm giving you the easiest, the richest & the fullest summer of your life," and ~~that~~ it has been just that! It has been easy, rich & full. And "the stimulus of Christ" has been responsible. "In Him" I've been well & whole. Out of Him, I'm not well & I'm not whole. It is as simple as that!

There is another way "the stimulus of Christ" heals. ~~The Scripture says: "The Spirit of the Lord came upon Bezaleel & made him skillful in all manner of cunning workman ship."~~ The "stimulus of Christ" stimulates healing skills in doctors & surgeons & psychiatrists ^{who accept & work by that "stimulus"}. I was operated on by two of the greatest missionary surgeons the world has ever seen, Dr. ~~Warrless~~ ^{I had} & Dr. Vale of India. After an operation for appendicitis, in which the appendix was ^{only} drained, two ~~many~~ adhesions to take it out, tetanus set in. I survived it by the grace of God. Six months later I went

The Scripture says of Bezaleel: "I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship." (Ex. 31:3)

Look this up!

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to these two doctors to have ^{them} take out the appendix. There I saw a revelation of the skills that come from "the stimulus of Christ." I have seldom seen such dedicated energy. Dr. Hankers would have as many as 18 major operations for one afternoon. He would go on till midnight many a night. He said to me: "I'm getting old now, I ~~can't~~ ^{can't} go on till midnight as I used to. I have to break off at nine o'clock now." Young medical students said to me: "He runs our legs off of us. We can't keep up with him." That was the divine energy working mightily in him. But the case of Dr. Vale was even more striking. While shaving he noticed a mole on his face. Cancer! He flew to Germany & was treated with the latest method of cancer treatment. Came back with the German machines to use for patients, he himself apparently cured. But six months later the cancer broke out again. This time he knew he was doomed - six months to live. What did he do? He went straight on with his operating on the needy people of India. And did so until the day before his death. He left the operating room where his body would no longer respond, took to his bed & the next day he was gone - gone to be forever with ~~his Lord~~ his Lord! I can almost hear the welcome: "Well done, good & faithful servant, enter thou into the joy of thy Lord." The stimulus of Christ kept him from self-pity, from complaint, from self preservation and made him the instrument of healing clear up to the end.

There is a penetrating passage which I will use in summing up this chapter:

To sum up this chapter. We are subjecting our bodies to ~~stimulus~~ stimuli which make for health or

illness. ~~But~~ Every emotion produces its corresponding bodily change for good or ill. Grief is accompanied with weeping; amusement with laughter; shame with blushing; fear with palpitation; anger with increased heart activity; despair with sighing.

Here is a list of headlines from various papers: "Head aches as much psychological as physical"; Life stresses tied to arthritis; "Love conquers all - even an ulcer"; "Teeth health tied to emotional tone".

So you can choose which emotional stimulus will play upon your body - "the stimulus of Christ" or the stimulus of fear, of jealousy, of resentments, of self-pity, of self-preservation, of a sense of guilt.

How do we get victory over these? The remedy of the Christian faith is simple. Take the central one - fear. This penetrating passage gives the remedy: "But have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord." (1 Pet. 3: ^{14, 15} ~~14~~)

There are several ways to meet fear. These are the ways which I will call "good news." (1) Emerson says, "Do the thing you are afraid to do + the ^{death} fear of fear is certain." "Mary" was afraid of electric storms, so after conversion she walked out into an electric storm + repeated the 23rd Psalm. The fear was broken. (2) If you are afraid ^{that} something ^{will} happen to you, let it happen. A woman said she was deathly afraid of someone laying hands on her head. I forthwith laid my hands on her head and prayed. She laughed + the fear was gone. But these are "the good news," now listen to the "good news": the remedy for fear is "in your heart reverence Christ as Lord." Surrender yourself + your fear to Christ as Lord. He is Lord, not the fear. And so, the fear is gone. For

nearly all our fears come out of a feeling of insecurity, of being inadequate to face situations, to face life. Surrender to Christ as Lord gives you the absolute security of belonging to Him who has the ultimate & final authority, therefore ^{it} can & does give absolute security. When you surrender to Absolute Authority then the tyranny of fear is broken. For there is literally nothing to fear.

So the early Christians fastened on this passage statement as their creed: "Jesus is Lord." If thou wilt confess with thy mouth that Jesus is Lord thou shalt be saved. "No man can say Jesus is Lord but by the Holy Spirit." In both of these passages the phrase "Jesus is Lord" is in quotation marks, showing it was used as an early Christian confession, perhaps the earliest Christian creed. The earliest creed was the shortest & profoundest: "Jesus is Lord." We have fastened on that as our farewell & our greeting. We lift the three fingers: "Jesus is Lord." It began in Japan, spread to Korea, India, Africa & to America. An African artist has painted the three fingers & it has been sent to all the schools & churches. The people everywhere love it! It is so positive, so affirmative, so the point: Jesus is Lord! Men while shaving put up the three fingers so they can see in the glass that Jesus is Lord! Lord of fears, of resentments, of inferiorities, of sins, of sicknesses, of pain, of guilt. He is Lord!

Let the stimulus of "Jesus is Lord!" play upon your life continuously & the sickness-producing stimulus of fear, resentment & anxiety are counteracted & cancelled by this gloriously Positive: Jesus is Lord!

The Conversion of Our Words

on the inside

When we are converted we are converted on the outside too. It affects all our relationships, all our attitudes toward others, ^{even} all our ~~secularity~~ ^{secularity}.

Words have been minimized as being of little or no importance: "What you see speaks so loud I cannot hear what you say." True. But words are important. Jesus said so: "For by your words you will be justified, and by your words you will be condemned." (Matt. 12:37) That passage must be set over against the other passage often quoted: "Not everyone who says to me Lord, Lord shall enter the Kingdom of heaven, but he who does the will of my Father who is in heaven." (Matt. 7:21) Both are true. The inside & the outside must be the same. For if the ^{outer} ~~inner~~ without the inner is hypocrisy, then the ~~inner~~ without the outer is also hypocrisy. For if we are converted in the ^{our} inner worship, then we must be converted in the ^{our} outer works and ^{also} ~~not must~~ in the words which interpret the two.

Words are important. For words are crystallized attitudes & habits. When you repeat an attitude or habit in a word it tends to fix that attitude & habit. All expression deepens impression. "It is a law of the mind that that which is not expressed dies." So there was profound meaning in Jesus' statement: ~~The that will~~ ^{this} ~~confess me before men I will confess for my~~ ^{father which is in heaven.} "If you don't believe in him enough to confess him you don't really believe

"So everyone who acknowledges me before men, I will also acknowledge before my Father who is in heaven; but who ever denies me before men, I will also deny before my Father who is in heaven." (Matt. 10:32)

Look up

in Him. When the Psalmist said: "Let the words of my mouth & the meditations of my heart be acceptable in Thy sight," he saw the importance of both. They couldn't be long separated. "They wandered at the words of grace that fell from his lips." "Never man spoke like this man." The Chinese ~~have~~ have a saying: "Words are sounds of the heart. For into our words creep the sounds of our hearts."

If our inner life is full of complaints complaints, then our vocabulary will be a complaining vocabulary. Our words will drip with complaints. If we are inwardly critical we will be critical in our words and our words will fix the inner attitudes. Therefore one college campus has an open grave alongside of one of the side walks between buildings into which students and professors can throw their idle gossip and their criticism as they pass by. Paul speaks in 2 Tim. 2:17 of those whose talk will eat its way like gangrene. "Some people's vocabulary eat their way into homes & situations like a creeping gangrene." "Soft-buzzing slander, silly words that eat an honest name."

But much of our vocabulary is not positive & evil - it is just weak. We have no deep convictions hence we say the innocuous. We are always taking refuge into platitudes, into nothingnesses to escape criticism of ourselves for holding positive convictions. We skirt issues, agreeing with everybody - and nothing. We become like our words - weak, ineffective, a nobody.

Preaching has been defined "as a mild-mannered man speaking to mild-mannered people, in a mild-mannered way, in order to ~~to~~ make them more mild-mannered." Enough truth in it to make it sting. In a New England church was found an old record of a church meeting in which a resolution was passed "to examine the ~~squeak~~ ^{squeak} in the pulpit." There ~~was~~ ^{are} lots of "squeaks" in the pulpit - then + now - weak, ineffective personalities speaking weak, ineffective words. Of Napoleon it was said: "His words were half-battles." Of many of us it could be said: "Our words are half-defeat."

Conversion converts our words. Instead of defeatist words we use victorious words; instead of pessimistic words we use hopeful words; instead of no words we use yes words. Is this a species of talking big to cover up our littleness? No, it is the soul ~~affirming~~ ^{affirming} the affirmations of Christ: ~~For He is~~ "In Him it is always Yes. For all the promises of God find their Yes in Him." (2 Cor. 1:19-20) So when we say our little yes, it is the affirmation of His great Yes.

Take this illustration: A Southern woman writes to a Negro ~~also~~ woman who is filled with the Spirit: "You seemed to recognize my needs much more than I did, and your Prayer Group leadership was the final push that caused me to fall 'smack dab' into the arms of Jesus. I felt a peace, joy and power that I had never known before. As this peace, joy and power grew I knew I was in! At our first P. D. 2 meeting

I knew I was coming from the 'mountain top' to the 'valley'. Our P. I. A. consists predominantly of people who are seeking true light and worldly success and fame. And 'getting something for nothing' seems to be their motto. But as I sat there and asked God what to do, this seemed to be my answer: Louie, you're going to have to change some of your attitudes; some old beliefs & customs are going to be given up and a new disregard for consequences is necessary. As I reflected on these things I saw the 'real' and in seeing the real I was able to completely forgive. And now I have put Christ in the place of the thing forgiven. Then I felt a peace that passeth understanding. Each time I fall, I seem able to rise a little higher the next time. It is so wonderful when I let the One Power and the One Presence erase the appearance of evil and put good in its place. At times it is so new & wonderful it almost frightens me."

Now note the change from the negative to the positive: instead of ending up in criticizing that self-seeking P. I. A. group she ended with: "Louie you're going to have to change some of your attitudes." She began with herself, not the others. And she put "Christ in the place of the thing forgiven". Then she even used her falls to rise higher. All the way through it was the Louie Positive throbbing through the negatives. And her vocabulary reflected the Louie Positive.

Another. a pastor writes: "I was called to a home where the husband and wife were alcoholics & were then drunk. After pointing to them the way to God through Jesus Christ I said, 'Now this is not enough. You must commit your life, every moment and hour of the day to His care & keeping'. We had prayer, tears and commitment. I then said: 'Do you have any liquor in the house?' The husband dragged out a whole case of champagne & the best fun I ever had was opening the bottles & pouring it all down the drain. Then I asked if there were any in the ice box and in his stammering drunkenness he said, 'Yes, in the ice box a quart of Port wine'. I opened the ice box & took ~~out~~ that out & when I ~~begin~~ ~~pouring~~ started to pour it down the drain the wife said, 'Oh, not this'. I went to her & said, 'Little girl, if you are going to give yourself to God it means everything', and again through sobs & tears she said 'Yes, pour it down the drain'. And I did. They became & still are the loveliest, sweetest Christians anyone could ever know. He has become a Deacon in the Presbyterian Church & his wife a Circle Leader in the Women's Association". Now note the first ~~thing~~ ^{upon which} ~~that~~ ^{that} turned everything turned was when she turned from "Oh no", to "Yes". The moment she said "Yes" that moment she aligned herself to the Divine Yes. All else followed.

A crude example of conversion from negative

its positive was this one: A down & out alcoholic came to an altar of prayer. He prayed: "A God, if you are going to save me why in the h- don't you hurry up & do it?" He looked around surprised and said: "Boys, He's done it." That phrase, "He's done it" is the ~~positive~~ affirmation, straight & to the point, of a change from the negativism of escape into alcoholism to the ~~positive~~ ^{positive} acceptance of God's Yes in Christ. He became a new man with a new vocabulary.

A change from a ^{negative} hesitating vocabulary of "I never knew him," to a positive one is seen in this account after Peter's "conversion": "Rulers of the people and elders, if we are ^{being} examined today concerning a good deed done to a cripple, by what means this man has been healed, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:18-12) He said more in three sentences than philosophers & moralists ^{had} said in three centuries. ^{His words} It was all pithy, pointed & penetrating. His vocabulary had been converted. All measel words, all "ifs" and "buts" were eliminated.

His words were so close to reality, itself that they passed from words to facts.

It was this framed & pointed vocabulary that cut its way through that ancient world of make-believe and built-up unreality and brought hope & salvation to the masses. The same thing must happen today. Converted men with converted vocabularies must confront this present world of words & make-believe and bring it to its Reality.

A little girl of 6 or 7, daughter of a ^{white} Forest Officer in Rhodesia, Africa, came to her mother & said: "I've been pretending that I've had a playmate. I talk to her, I play with her, I have tried to love her. But I'm tired of pretending, I want a real ~~friend~~ playmate". This little girl expressed the deepest longing of the human heart - it is tired of "pretending" - it wants the real thing, in real words.

In an age of dependence upon knowledge to cure everything that afflicts man religious education has tended to replace conversion as a crisis experience. All one had to do was to get more & more knowledge about ~~God~~ the Bible, about God, about Christ, about moral laws and codes of conduct and all would be well.

The disillusionment about the cure-all ~~efficiency~~ of knowledge which has set in in many realms of life, has begun to set in regarding the ~~app~~ to religious education. We need knowledge - without it we perish. But while we see more & more the necessity of knowledge, we see more & more its limitations.

In science we see that science is power, but we also see that science ^{give you the power} doesn't ~~tell you how to use that power~~. A moral choice is necessary. A speaker, ^{after the war} speaking of the wonders of science in a cathedral in Europe ~~after the war~~. But he looked up & saw a shell-hole in the roof & pointed to it & said: "But this also is science." Science built that cathedral & science bombed that cathedral - in one case ^{constructive} ~~destructive~~ & the other case ~~the~~ destructive, according to the motive behind the science. What is to be done with that power depends on a moral choice. ^{The discovery of} Atomic energy is the result of prodigious knowledge. But now the discovery of the energy lands us in a moral dilemma - what will we do with that energy? ~~at the~~ At the end of every bit of knowledge in any realm is a moral choice - what will I do with that knowledge? The knowledge itself is not healing - the moral choice is.

It is preeminently true in religious education. The knowledge about the Scriptures, about God, about Christ, about the moral laws ~~and~~ is not in itself healing. At the end of all this knowledge is a choice - how do I relate myself to this knowledge? What depends on a moral & spiritual choice.

So religious education should lead inevitably to a moral & spiritual choice - should lead inevitably to conversion. But has it? Very often it has been substituted for conversion. The consequence is that the churches are filled with unconverted people. They know about God, but they don't know Him; they are informed about Christ, but they are not transformed by Him; they know about the moral laws, but are powerless to fulfil them. Doubt, opposition, temptation meet them and they go down like ten pins. Their conduct is shaped more by the mores of society than by their knowledge of Christianity.

And this knowledge of Christianity ~~looks~~ contagious. Brought up under this religious education which is an end in itself, without conversion, the person looks contagious - ~~seldom~~ ^{and} he never becomes a witness. His knowledge is moon light instead of sun light - it is pale, academic, non-creative. As a result of this process of ^{people's} ~~leading~~ ^{bringing} in to the church as a knowledge process the church becomes a field for evangelism instead of a force for evangelism. So some one writes on the topic: "The greatest mission field - the church." And, "The conversion of the church as the next step."

The Japanese church is a case in point. The name of the church in Japanese is "Chou kai" - literally, "A Religious Teaching Society". And the pastor is called "Sensei", literally, "The teacher". It is all based on "knowledge about", instead of "knowledge of". Hence the ^{Japanese} church is afflicted with a barren intellectualism. "I can bring people in to my church, but after I get them I don't know how to make Christians of them," laments a Japanese pastor in one of our ~~missions~~ ^{missions}. In the face of the most astounding evangelistic opportunity in the world the church is the bottle-neck.

It can only depend on its process of information about Christianity instead of transformation by Christ. The church lacking that transforming power the readers drop ~~away~~ away. The Gospel says: "This is life eternal that they

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know thee & Jesus Christ whom thou hast sent." Know thee - not know about thee. Knowing about God or Christ does not save - does not give eternal life. Knowing Christ does. And the difference is profound & decisive. You cannot know Christ by knowledge about Christ - you can know Him only by surrender to & faith in ^{obedience to} Him. You can only know Him by conversion. Knowledge about leads to a second hand faith; knowledge of leads to a first hand faith. The one is verbal & the other is vital.

Religious education that leads to conversion and cultivates the transformed life after it is received is beautiful & beneficial. But if it becomes an end in itself - it is idolatry - an idolatry of the means. The end is to get you to a ~~the~~ saving knowledge of Christ.

"The soul gets on by a series of crises" and if religious education doesn't provide for the crisis of conversion then the soul doesn't get on. It ends in a stalemate of knowing but never arriving. For arriving at a higher level is preceded by repentance, decision, surrender, ~~and~~ faith and obedience. ~~We do not grow into grace we grow in grace & the knowledge of our Lord & Savior Jesus Christ.~~ After you get into grace by conversion then you can "grow in grace & in knowledge."

But what about the child of whom Jesus said, "Of such is the Kingdom of God?" Is the child not in the Kingdom? Yes, the child is in the Kingdom as a child not yet arrived at the age of accountability. The atonement of Jesus covers ~~that~~ ^{it}. But the child soon arrives at the age of accountability and soon knows whether it is doing right or wrong. And because it often chooses wrong it has a sense of guilt and need and from that moment on it needs conversion. It gets out of the Kingdom by sinning out & gets back into the Kingdom by acceptance of a Savior.

Jesus said: "Take my yoke upon you and learn from me." The learning "from Him" is preceded by taking

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on an oniself his yoke - in other words surrender to Him ^{thru} & be under His guidance & direction. That means conversion. Then you "learn from Him," directly & immediately, and not learn "about Him" merely.

That mere knowledge does not heal one is seen in psycho-analysis and its comparative failure to cure one after prolonged treatment. It may clean you up on the edges, but you cannot be healed at the center unless you get your self off your own hands into the hands of God. That means surrender & conversion. "Know thyself" said Greek philosophy & then perished in the knowing. "This is life eternal that they might know Thee." To "know thyself" may mean that you sink into despair; to know Him means you rise out of despair into a new life.

To tell us to follow "the Jesus way of life" is to call us to the imitation of Jesus. ^{before my conversion} If you had asked me to follow "the Jesus way of life" before conversion I would have thrown up my hands in despair. I simply couldn't do it. It would have asked a bitter fountain to bring forth sweet water; ^{thistles} ~~thorns~~ to bring forth ^{grapes} ~~flowers~~. I tried that before conversion. Every day I would promise myself to be different, but every night I had to confess failure. But when once I gave my heart & life to Jesus then "the Jesus way of life" was the only possible way of life. It was a natural outcome, for my life roots were in Him. To commend "the Jesus way of life" to the unconverted is to commend a counsel of perfection.

The New Testament doesn't call us to imitate Jesus, but to surrender to Jesus as Lord & Savior. To imitate Jesus is to look on Him as a man - the best of men. To surrender to & obey Jesus is to look on Him as Lord and therefore Savior. Jesus is Lord was the earliest Christian creed, not "Jesus is Example." He is Example, but not first & primarily. Primarily He is Lord & Savior & then Example.

The five levels of life are these: at the lowest is the

Mineral Kingdom, above that the Vegetable Kingdom, then the Animal Kingdom, then the Kingdom of Man & above that the Kingdom of God. How does life pass from one Kingdom to another? For instance, here is foul mud in a swamp - it belongs to the Mineral Kingdom. It looks up & sees the Lotus flower in its white purity on the bosom of the pond. That foul mud seeing this white purity longs to be up there in the Kingdom above. How can it get up there? It may try the struggle method, asserting its will, saying: "I will be a Lotus flower". It may try the method of education saying to the Lotus flower: "Teach me about the Lotus life. Maybe information will bring me transformation". But neither will assertion, ~~nor~~ mind grasp will bring it to the higher Kingdom. There is only one way up & that is the way down. The Lotus flower comes down and invades the Lower Kingdom - puts its roots into the mud & says to the mud: "Do two things. First: Let go your old life. Be willing to cease to be mud. Renounce being mud. Second: Surrender your life to my life. Let me have you completely and trust me". And ~~the~~ the ~~for~~ mud does just that. And, lo, it is taken hold of by a higher life. It is lifted ~~and~~ ~~trans~~ out of the old into the new, transformed, transfigured, it finds itself blooming in the beauty of the Lotus flower. It ^{is} born from above. Except the Mineral Kingdom be born from above it cannot see the Kingdom of the Plant.

Here ^{as men} we stand between two Kingdoms - the Kingdom of the Animal & the Kingdom of God. We are pulled between the Lower & the Higher. We can consent to be controlled by the Lower or the Higher. The Kingdom of the Animal is self against the rest; the Kingdom of God is self for the sake of the rest. The Kingdom of the Animal is the survival of the fittest in terms of the sharpest teeth & claws; the Kingdom of God is the revival of the unfit in terms of the redemption of the ~~sinful~~ ^{weak} & weak.

The Kingdom of the Animal is life organized around the hunger motive with the love motive subordinate. The Kingdom of God is life organized around the love motive with the hunger motive subordinate. The Kingdom of the Animal is a feud; the Kingdom of God is a family. As we surrender to the ^{lower} Kingdom as the ^{higher} other, we are born from ~~down~~ below or born from above."

How are we "born from above"? We cannot get into that higher Kingdom ^{of God} by struggling, by trying, by whipping up the will. How can we get up there by mere information about the Higher Kingdom. We need not only information but transformation. We simply cannot get up into that Higher Kingdom except in one way. The way up is the way down. That Higher Kingdom must invade us. Jesus is that Divine Invasion of us. He comes down because we couldn't go up. And He offers us the Higher Kingdom as a gift, something to be received. You don't "build the Kingdom," you "receive the Kingdom" as a little child. "Let us be thankful that we receive a Kingdom that cannot be shaken." Knowledge is a shakable kingdom, for someone with more knowledge may upset your knowledge, for knowledge is relative. The Kingdom is Absolute, so unshakable. The relative must bend the knee to the Absolute and receive it as a little child. That hurts our pride - religious & secular. For unregenerate knowledge knows no Absolute. In its essence it is a humanism. But if there is a God, there is an Absolute. And if there is an Absolute there is an Absolute Kingdom. And if there is an Absolute Kingdom, there must be an absolute surrender to that Absolute Kingdom. But that absolute surrender means the realization of the Higher Kingdom & therefore the realization of your self in that Higher Kingdom. It is the surrender of the mind to the Lotus flower; the sinful to the Holy; the imperfect to the Perfect.

So Jesus, as Heaven's Lotus Flower, coming down into our sinful world, says to us: "Do two things: Let go being what you are & how done", (repentance) "and let me take you over and make you over" (surrender and faith). We do just that: We give up our dependence on our struggles, our self-righteous trying and we surrender our sinful selves into His hands. And lo, we are taken hold of by Power not our own & we are lifted & transformed & transfigured, we share His Kingdom. We are born from above. "Except a man be born from above he cannot see the Kingdom of God."

Religious education can prepare us for this moment of surrender & faith; it can give us a thirst to seek what we see, but it cannot give the thing itself. That comes from a personal saving contact with a Savior, which in turn comes from decision, ^{repentance} from surrender, from faith, from appropriation. After one has accepted the Gift, then religious education can cultivate the new found life, can nurture it. But it is no substitute for it.

The oft-quoted passage: "But grow in grace" is not to the point as a substitute for conversion. For it doesn't say "Grow into grace", but "grow in ~~it~~ ^{the} grace" after you are in it. You cannot grow into grace, because until you surrender the old life & accept the life, grace & power of Jesus, you will be develop growing in an ~~un~~ ^{life} unsurrendered, which means a self-centered life, which means a cancer-growth.

Therefore those who ~~are~~ ^{are} brought up under religious education should have a public opportunity to ^{repent} ~~commit~~ ^{themselves} to Jesus Christ as personal Savior & Lord. It should be so definite that the person can look back upon it as a crisis & a conversion. I get such persons seeking a new life to write in ~~this part~~ the fly leaf of their Bibles these words: "On this . . . day of 19- , I gave up my old way of life, I

surrendered my life to Jesus Christ as my Lord & Savior; I am His forever; and by word & by life I will ~~show Him~~ seek to lead others to know Him. And then ^{I get them to} sign it as a life-covenant and life-commitment. Many in after years have shown me the Bible & the covenant written there that made the difference between the old & the new.

And this is psychologically sound. For the expression deepens the impression. Prof. William James says: "When once the judgment is decided let a man commit himself; let him lay on himself the necessity of doing more, ^{let him say} that ~~will~~ lay on himself the necessity of doing all. Let him take a public pledge if the case allows. Let him envelope his resolution with all the aids possible." If this is done secretly it can be renounced ~~secretly~~ secretly. The ~~to~~ decision drives in the nail & the public confession clinches the nail on the other side. Not easily julled out.

Joining of the Church and confirmation ~~may~~ is good, but it may become something in lieu of conversion, then it is not good - it may be spiritually disastrous, letting the person settle down, this side of conversion, into a ~~spiritually inactive~~ In this case they become the spiritually senescent type of persons filling our churches - now-centurians, bowed over by suffering & sorrow, with just enough religion to set up an imitation. They try to make a half-way house a home. They are a dead-weight to the progress of the Kingdom. They represent a flattened out type of Christianity, expecting & seeing no miracle of change in themselves or others, no Christian ~~life~~ expression except attending church and working on committees to make the creaking, because oilless, machinery of Church activities going. It is all duty-ridden & joyless and inadequate for this business of living.

1 Religious education without conversion is like a course in marriage relations without marriage.

Yes, and No. (2) The ~~second~~ stage when there is the inward decision to let the other ~~to~~ give yourself to the other person - the stage of decision. (3) You ~~actually~~ implement the decision - you actually make the inward surrender to the other person. (4) Having given to the other person you are now free to take from that person. There is an exchange of selves - you belong to that person & that person belongs to you. You are one. (5) There is a continuous mutual adjustment of mind to mind, will to will and being to being done through the years. The friendship unfolds.

Now apply these steps to the finding of a saving relationship with Christ. (1) The stage of drawing near. That stage may ^{stretch} be over years, or ^{it may be over} in a very short time. A very prominent pastor pulled me aside at the close of a meeting & said, "You've got to help me straighten this thing out. I've been resisting the Holy Spirit. I've been afraid of it. But I see it is my birthright." When I told him the Holy Spirit would make him like Christ if he came within, he remarked, "That makes it different, I want to be like Him". When I suggested that we pray about it, & bowed my head, he interrupted me: "You need not. He's already come!" From resistance to reception in three minutes! Quick work! But usually the drawing near stage is drawn out. But not drawn out from God's side. There is a difference here between human friendship & the divine relationship. In the human friendship there

is usually a hesitation on one side, ~~off~~ in the other, or both. Not so with God. All the hesitations are on our side. When Jesus on the cross ~~said~~ ^{cried}: "It is finished," He didn't mean He was finished, done for, dead. He meant that the thing ~~for~~ which He came to do was finished - salvation was finished, the way was open on God's side, for He had borne our sins in His one body on a tree, redemption was complete, only awaiting our taking. So you do not have to find God - you have to allow Him to find you. All other religions teach man's search for God - the Gospel teaches God's search for man. Therefore there are many religions, there is but one Gospel. You do not find God at the topmost rung of the ladder having climbed it rung by rung. You find ^{him} at the bottommost rung of the ladder - He comes down the ladder in incarnation to us and offers us salvation, not as those worthy of it, but as sinners. "I came not to call the righteous but sinners." He offers us redemption in a nail-pierced hand - offers it free! In a Retreat a mimeographed copy of a sheet, "How to be worthy of finding God," was passed out. But that sheet unconsciously stepped from the Christian ~~off~~ approach to salvation to the non-Christian. All the non-Christian approaches to salvation are all striving to be worthy, by disciplines, by techniques, by thought forms, by various methods of austerity. It is man's attempt to lift himself to God - ego-centric attempts at salvation. They never arrive. They are always on the

of worthiness

way, always mist for God, always seeking, never
 finding. It is always just beyond their finger tips.
 The Hindu engineers ~~also~~ saw the light in a flash when
 he read in one of my books: "Is the Gospel a demand
 or an offer?" And when I came out flat-footedly: "It
 is an offer" - the gift of God, he saw the essential
 difference between Hinduism & all other non-Christian
 systems - they are all a demand. The Impersonal
 Brahma does not do one single thing to help you up
 the ladder of worthiness. At the topmost rung of the
 ladder He passively awaits your being merged in
 Him! "He" ... "Him" ~~is~~ No "It". Salvation is man's
 achievement. ~~But~~ But man never achieves it - except
 in thought - a philosophical system, never an exper-
 imental fact. A famous swami who was supposed
 to have arrived at God-realization said to a friend of
 mine in a moment of confidence in answer to my
 friend's question, "~~Have you arrived?~~", "Whether he had
 arrived," he, in a whisper. At that moment he was
 nearer salvation than in all his years of austerity
 if he ^{had} only known it!

So you do not have to find God - you have to put
 yourself in the way of being found by God. For He is
 seeking you. No one is further than one step from God -
 and that is one step ^{is} ~~from~~ turning around. When you do
 that you are in the arms of the seeking God. No one is
 further than one word from God - that one word is
 "Yes". When you say it, deep down, you're in. Jesus

is ~~In the drawing near~~ "the Way" and if you are in a hole then that Way stretches right down beneath your feet. All you have to do is to turn around by repentance & faith & begin walking on the Way! If you are in "hell" then the Way extends down there too - "He descended into hell" - and you can turn around & begin to walk on the Way out of hell.


All the barriers are down on God's side. If there any barriers they are all on our side - all!

(2) The stage of decision - the stage when you inwardly decide to be His. Sometimes your motives & your methods of arriving at the decision may be ~~mixed~~ ^{mixed}. A young man in India said to me: "I couldn't make up my mind. I went into the church & I came out. Finally I was in a blue funk. Finally I took a coin & said: 'Heads I give my heart to God, tails I won't.' I tossed the coin & it fell 'heads' & I came in & gave my heart to God." Poor method of choice, but he had probably always depended on something in his environment to make his choices for him & when it came to the supreme crisis he fell back on his life habit. But God will accept you, mixed motives & all & He will then purify you & your motives. Don't pick your motives to pieces & get stalled on them. Come as you are - "Just as I am" - but come.

(3) You implement the decision - you actually surrender your life to Christ. How is that done? Well, how do you surrender your life to another, say to a

a life mate? There is nothing weighed out or measured, nothing that the eye can see, but inwardly you say: "I belong to that person." You can say that to Christ the one thing you own + the only thing you own is just yourself. It is the one + only thing you will take out of this world with you - you cannot take your money, your house or your loved ones - nothing but yourself. It is the only thing you own. Then you can decide ~~what~~ to whom that self shall belong - to your self? In which case you become a self centered person, hence disrupted. Is the head? In which case you become an echo, not a voice, a thing not a person, a nonentity. Is money? In which case you become an insecure person with the insecurity of your money - you go up + down with it. Is Sex? In which case you become a sex-dominated person - a person of lust, hence disgust. Don't think up that if you don't belong to Christ you are free. Nobody is free. We are free only to choose our own masters. It is Christ - or some thing else that will ~~decide~~ rule us. When you say deep down: "I belong to Him," then you do. But here there can be no "ifs" and "buts" - it must be unequivocal; "I belong to Him" - full stop. Sink or swim, survive or perish, for life + ^{feeling or no feeling,} for death, - I belong to Him!

(4) Now having given yourself to Christ you are thereby emboldened to take from Christ - forgiveness, grace, power, love - everything, especially Himself. The emphasis is upon "Himself," for when you have Him you have forgiveness, grace, power, love, everything.


 "Mary" told a seeker: "When two people are really married they stand there and pledge each other their vows. The heavens don't open, but they believe what they have said and done and they act on it & begin to live it out." That is sound & remarkable, for the commitment opens the doors to verification - the living of life out together is a constant verification that you're married & belong to each other.

The surrender produces faith & faith is pure receptivity. Faith is welcoming that which you believe in. Faith = Forsaking All I Take Him. F-A-I-T-H. Faith is acceptance: "When were you converted?" was asked of Koldrugge and he replied: "At Golgotha". A half-truth: When was Peter filled with the Holy Spirit? When Joel said: "It shall come to pass in the last days, saith God, I will pour out my Spirit"? Potentially yes, actually when he could say, "This is that". When were you fed? When God created wheat? No when you appropriated the created wheat & made it your own. "So faith is an affirmation & an act that bids eternal truth be fact." It is acting "as if" and finding that it "is". Through faith the promise becomes performance.

How shall I know? What are the steps in assurance? Certainly on such an important matter there should be ^{you don't have to live in the} assurance. And there is! Assurance comes through foggy land of "I hope so", "Perhaps". You can know & know now. Assurance comes through fire ~~the~~ ways:

First, The Word of God assures you in every line that "him that cometh to me I shall in no wise cast out." There are 33000 promises in the Bible & they all, like rays of light through a prism, converge on this assurance and set the heart burning with the sense of certainty. That sense of certainty is not the same in any two people. For one man, conversion means the slaying of the beast within him; & in another it brings the calm of conviction to an inquiet mind; for a third it is the entrance into a larger liberty and a more abundant life; and yet again it is the gathering into one of the forces of the soul at war within itself. Each of these brings its own line of assurance, satisfactory to the person concerned.

When some one asked an African how he knew he was saved he replied: "A cool breeze is blowing through my heart." Expose yourself to these promises of God in the word & let their cool breezes blow through your heart. The ^{ten} lepers who asked Jesus to heal them were told by him to go show yourselves to the priests to get a certificate that they were well. And they started! Started with nothing but the naked word of Jesus. And the account says: "As they went they were healed." "As they went"! The character of Jesus was behind His words as they walked out upon His words to healing. The character of God is behind the promises in the Scriptures. Walk out on them. They will never let you down. "Faithful is he that calleth upon who also will do it."

Second,

~~Second~~, Those of us who have tried it assure you.
 There is a collective witness. ~~There~~ I have travelled
 amid all nations and races and classes for half a
 century and the most amazing thing I have found in
 those travels has been the way all Christians, in all
 lands, when they are truly Christian, have a common lang-
 uage - the language of certainty, of assurance. They
 may be just out of cannibalism, or out of the inheri-
 tance of centuries of culture, the language is the same.
 There has been no possibility of collusion, of being
 premeditated witnesses. It was out of reality and they all ~~spoke~~
 spoke the same thing - He saved me! In my Round
 Table Conference where we gather together the best
 representatives of the various faiths and ask them to
 tell what their faiths are doing for them in experience,
 there has been one result + only one result: Those
 in touch with Christ were finding something + those
 not in touch with Him were not. Sometimes they
 interpreted this in a very interesting way: A Muham-
 medan walked home with me from one of those
 Round Table Conferences + he said: "Ore Mohammedans
 + Hindus ^{in that conference} must have been more sincere + honest than
 you Christians." When I asked him why he thought
 so, he replied: "Well, all of us Mohammedans and
 Hindus said we had found nothing + all of you
 Christians said you had found something. There-
 fore we must have been more honest + sincere than
 you men." I replied: "That's one interpretation. The

other is that Jesus is the Way." And He is! For whenever men sincerely expose their inner beings to Him in surrender & faith & obedience there an invincible certainty of release & freedom & salvation takes possession of them. That collective witness is the most impressive thing in history - ^{People} ~~leaving~~ ^{leaving} name, of all ages of history, of all races, of all ages, of both sexes, of all cultures tell the same thing in ^{varying} ~~many~~ languages & accents! "I know Him whom I have believed. He is my Savior, for He saves me now from what I don't want to be to what I want to be." Life verifies it.

Third
Faith, your heightened moral powers will
assure you that you belong to Him. You will be able to stand up under temptations and say, No, to evil. You will no longer be a moral rag, but a moral ramrod standing straight before everything. J. R. Slower tells of an agnostic friend who undertook to save a drunkard in order to prove that a man's habits could be transformed without the aid of religion. The man was so weak ~~the more~~ ^{that} he was unable to pass a ^{town} ~~public~~ house unless someone had hold of his arm. If his guardian went to London for a day he immediately went out & got drunk. One day Dr. Slower met him & asked about the drunken friend. "Oh," was the reply, "I was getting along fairly well with the job when a lot of rough people with red jerseys arrived with an atrocious brass band. Some how these repulsive fellows

up & left

There was a man on fire for Christ. He had been a roller. But he was a master salesman. He had sold 13 cars on New Year's Eve. He went to a party to celebrate New Year's. He came home at daylight after a night of carousal. When he woke up at nine God said to him: "There is no difference between a fool & one who acts like one." He replied: "Well, I'm for Jesus Christ!" He

called his wife & said: "Little girl, you'll have no more trouble with this man." She behind it. She herself was converted a year later. And all his brothers were also converted. He was now a wealthy S. V. Station owner - a man who had put off the ministers with fifty lot this got to his soul. He got him for Christ. P

got hold of him. I don't know exactly what happened, but they seemed to have made him kneel down & pray. Anyhow, he can walk past a ^{factory} by himself now. "Your heightened moral powers will witness that you have him & he has you."

A Chinese ^{school} girl was converted in one of my meetings in Malaya. She was the daughter of wealthy Confucian parents & she risked all in taking her stand. She risked being disinherited. Another wealthy Chinese threw a check for a million dollars on the table before her & said it was his if she would become his second wife. She walked out of the room & left the ^{million dollars} check lying there. Poverty with Christ was chosen rather than plenty in a ^{non-Christian} home. Now she is the wife of the ^{Christian} head of one of the largest Chinese schools in Singapore and their daughter is named Eunice after our daughter. Her heightened moral powers proved Christ was within - ~~on~~

A little girl recently was converted. How did she know she was converted? "Well" she said, "I used to blow my top when my brother teased me, but now I don't even feel like blowing my top."

When a Japanese business man was converted and ^{when} asked about what change it had made, he replied: "My workmen are no longer mad at me, for I'm no longer mad at them. I was the cause of the sullenness."

^{Fourth} ~~Fifth~~, the Spirit will witness directly with your spirit that you are converted. "When we say 'Abba, Father', it is the Spirit bearing witness with our spirit

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that we are children of God." (Rom. 8:16) Note it doesn't say "the Spirit bearing ~~with~~ witness to our spirit," but "with our spirit." Our spirit and the ^{Holy} Spirit bear witness to the same thing - a double witness. The Spirit bears witness to the spirit where heightened moral powers also bear witness. This is the witness from above & from below - God & man corroborate each other's witness. Nothing can be stronger and more satisfying. The saved soul is sure with an invincible certainty.

This coming of the witness of the Spirit may be as gradual as a sunrise or as sudden as a lightning flash. In either case it is faith that ^{is} ~~sets off~~ the spark. In a thunderstorm a tiny spark rises from the earth. It is met by the flash from above & the loud clap of thunder. Our tiny spark of faith is ^{risen} ~~the rising~~ to God ^{and} ~~looses~~ ^{spontaneously} His power. That spark may arise from within or be precipitated from without. In a Prayer Vigil I took over from a woman who was seeking to surrender herself. I walked up the aisle of the chapel from behind her and said: "I'm taking over now." She had been in ^{prayer} ~~prayer~~ to surrender herself & when I said that she transferred it to Christ and she looked up at me & smiled a joyous smile and said: "He has taken over." In India a missionary was seeking the Holy Spirit and we were awaiting the visit of the Governor in that Himalayan mission station. I looked up & saw the Governor & his retinue coming around the bend of the mountain. I said: "He has come," and the miss.

coming of
 any, thinking more of the Holy Spirit than of the
 Son, transferred it to her in most longing and
 said, "Yes, He has come: The Holy Spirit has come!"

~~But~~ But no two approaches and no two ~~assurances~~
 assurances are alike. Just as no two love affairs are
 alike, each unique, so no two conversions are alike. ~~It~~
~~is also~~ Each is always unique. Bryan Green says: People
 will pass through the line (of love) in one of three ways.
 There may be a sudden, dramatic discovery of love
 at first sight, a sudden awareness of each other as
 indispensable. For another, there may be several
 attempts & struggles before he crosses the line; he
 thought he loved, but he didn't, or else met with no
 response; what he had was real as far as it went, but
 it wasn't that true love ~~the~~ experience which lifted him
 above the imaginary line. For others the crossing of
 the line is entirely different: they have known each
 other in boy & girl friendship from childhood. One
 day they discover they are in love & are over the line. Ob-
 viously these consequences inevitably follow. Such
 people have found a definite experience: "We love". They
 are conscious of what they have found: "We know we
 love". And they can never ~~be~~ be the same afterwards:
 "Let's get married". (The Practice of Evangelism, P. 35)

However conversion comes, ~~there are~~ there
 three ~~things~~ ~~is~~ movements can be discerned in the
 process of all
 conversions: (1) Mental conflict; (2) ^{Emotional} ~~Emotional~~
 crisis; (3) Resolution of the conflict. There is "mental

conflict in all conversions. Conversion demands
conversion upwards. The "ought-to-be" stands over
against the "Is" & demands change. That is disturbing for
it means an alteration of life & its plans & purposes.
That means emotional disturbance. It is called "conviction".
Sometimes the soul gets hung up at that stage and
never passes on to conversion. Aaron Burr did. In a
revival in ^{Princeton} Yale University, he came under conviction. He
went to the President who advised him to wait till the
excitement died down. He did. That advice. He did.
Down by this unresolved conviction he said to Christ: "If
you let me alone, I'll let you alone." Later he sadly said:
"I'm afraid He has left me alone." Aaron Burr came
within one vote of the Presidency of the United States,
but he died ^{in disgrace,} unaccepted & unburied. I told the citizens of
his home town would allow no tombstone to be put
up in the graveyard, but some one stole in at night &
put up a simple marker: "Aaron Burr", that was all.
As I stood there beside that marker I said to myself: "If
he had only passed from conviction to conversion, what
might he not have been?"

Sir J. Stephens in his Essay says: "There is a natural history of religious conversions. It commences with melancholy, advances through contrition to faith, is then conducted to tranquility and after a while ^{to} rapture, and subsides at length into an abiding consolation & peace".

In less scholarly language the process of conversion.

has been described as: Mixed up, messed up, screwed up, tied up. Remedy: Line up. Result: Fixed up. And we may add: Harnessed up - to the purposes of the Kingdom of God.

And all this may occur in a supreme moment of time. # J. A. Butten says of Browning: "his impassioned confidence that the soul may, in one grand moment, leap sheer out of any depth of shame or subtle bondage, and leap to the breast of God." Or, as Prof. Carson says of Browning the poetry of Browning: "Not through knowledge, not through a sharpened intellect, but through conversion, through wheeling into a new centre its spiritual system, the soul attains to saving truth." (The Fact of Conversion, Jackson, P. 15-9, 163) ^{Quoted}

The center of conversion is the conversion of the will. In theparable of the prodigal son note: "I will arise ... I will go ... I will say ... I have sinned" - it is all centered in the will.

So we appeal to that lost, lamed soul, trembling on the verge of decision to be converted, to take these steps: (1) Turn ~~from the~~ toward yourself and your past - take a good look at your life and its direction. (2) Turn from your past map of life - that is repentance. (3) Turn your self & your sins over to Jesus Christ - that is surrender. (4) Turn toward Him in faith and acceptance of forgiveness and a new life ~~(5)~~ - that is receptivity. (5) Turn toward life and face it with Him, all your relationships & change them

- that is review.

in the light of this new dawning ^{that is} ~~to~~ ^{restoration} light (6) Turn
^{with Him or face} toward life and its future ^{that is life committed} with Him. (7) Turn

your thoughts each night before you drop off to sleep
 + each morning when you awaken to this sentence, saying
 it to yourself: "In Him who strengthens me I am able
 for anything." That is faith rejoicing in its Redeemer
 + His power for anything!

When you are with Christ, facing life together
 you are saved. A grandfather was out ^{taking a walk} with his
 grandson. "How far are we from home?" he asked the
 grandson. "Don't know," was the reply. "How far is it
 from home?" "Don't know". "Where are you now?" "Don't
 know." "Then you are lost, son." "No, I'm not, I'm with
 you." Anyone "with Christ" is not lost. He is safe
 forevermore. Provided he not only has Christ but Christ
 has him.

A younger sister said to her sister: "I've got my
 Daddy." The father called the sister who said: "My
 Daddy's got me." ^{This} That is safety + security + eternal
 life: "Jesus has me."

Chapter VI

Revised
do
#

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The Re-Conversion of those
who have Fallen Away.

Can those who have Fallen Away be
Reconverted?

Many who have once tasted the joy of knowing Christ have lost touch with Him and stumble in darkness, haunted by memories of happy days now faded & enveloped with a deep discouragement. They have the feeling that this joy is gone forever - irremediably lost.

Certain passages of Scripture stick in their minds like a burr. These passages seem to preclude any return. These passages are usually these:

(1) The unforgivable sin passage: "Truly I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin - for they ^{had} said, 'He has an unclean spirit.'" (Mark 3: 28-30) This unforgivable sin was the saying that the Spirit that was in Jesus was an unclean Spirit. The scribes had said: "He is possessed by Beelzebub, and by the prince of demons he casts out the demons." (v. 22). Now Beelzebub was literally "the Lord of filth." So they said that the Spirit that was in Jesus, the Holy Spirit, was "the Lord of filth," or a filthy Spirit. This is the blasphemy against the Holy Spirit: saying that the Holy Spirit through which Jesus cast out demons was an abominable, filthy Spirit. This interpretation is borne out by the account: "for they had said, 'He has an unclean spirit.'"

Obviously this is a sin, seldom or never, committed by people today. Therefore it can be dismissed as a troubling point by any backslider or by a bewildered believer. A woman read one page of one of my books where this matter was dealt with and walked out of a mental institution & has never returned. She was well. A false conception had needlessly upset her.

The second passage upsets many: "For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they commit apostasy, since they are made by the Son of God in their own account and hold him up to contempt." (Heb. 6: 4-6) And another: "How much more punishment do you think will be deserved by the man who has ~~after~~ spurned the Son of God & profaned the blood of the covenant by which he was sanctified and outraged the Spirit of grace?" (Heb. 10: 29).

Now these two passages revolve around the one word "apostasy". And "apostasy" does not refer to the ordinary backsliding ~~renouncing~~ of the person who is was once saved. This is a specific type of going away from Christ. It is a deliberate & determined & decisive repudiation of Christ. It is a calling of God evil - a holding of Him up to "contempt". He has "spurned" the Son of God, has "profaned" the blood of the covenant and "outraged" the Spirit of grace. This is no ordinary backsliding - it

means deliberately trampling on what you held as sacred. It is spiteful repudiation. Eldon does the ordinary backslider do that. He goes away, but he goes away sorrowful; he lives without Christ, but deep down he is home-sick; he is eaten by pangs of remorse. This is not "apostasy," - it is "falling away."

A third passage is: "And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption." (Eph. 4:30) And a hundred passages: "Do not quench the Spirit." (1 Thess. 5:19) These passages refer to grieving & quenching the Spirit in ordinary acts of disobedience. They refer to refusal, not to repudiation.

Can then the ordinary backslider be restored to grace? The answer is that the outstanding apostle ^{Peter} was himself a backslider and a backslider of no ordinary type. He cursed & swore (thoroughly showing that the sack conscience had not been converted) that he never knew Jesus. Did Jesus clamp down on him & say, "Your day of grace is over?" No, He looked on him with such tender compassion that Peter went out & wept bitterly. And Jesus believed in Peter so much that He said: "When you are converted, strengthen your brethren." He believed in Peter so much, even though He saw his impending collapse that He said that he would be converted again, & not only converted again, but would be able, in spite of his fall, to strengthen his brethren - his brethren who did not fall the way he fell. That was a very redemptive faith in Peter. And when He

arose from the dead. He said to the women: "So tell my disciples and Peter" - tell Peter especially, a special man of love to a heart-broken man. And Peter fulfilled the faith that Jesus had in him - he did strengthen his brethren - & the world. Perseus backslider pushed humanity toward Christ with a stronger force than any man who ever lived, save one, Paul.

Hope for the backslider? There is special hope, for you can become stronger in the place where you are weakest. When a bone is broken, nature makes the broken place especially strong that it might not be broken again - it is stronger than the unbroken places.

I personally owe much to a man who had been a backslider. Daniel David was a great evangelist of India, mightily used of God. Then he fell into adultery. He publicly confessed it. Was restored. He was accepted again by the public. Was holding an evangelistic series when I ~~met~~ ^{of the Church} met at the back, a physically broken man & arose a physically well man. A brass tablet on the wall of the church in Lucknow, India, has this inscription on it: "Near this spot Stan C. Jones built a physically broken man & arose a physically well man." That happened in a series of meetings conducted by a man who ^{had} tripped and ^{had fallen} ~~fell~~. ~~He~~ When you stumble then stumble into the arms of God. When you fall, fall on your knees - and get back again - at once.

One of the most exquisitely beautiful passages

of Scripture used often to get the unsaved converted was ~~used~~ written not to the unconverted, but to a "fallen" church: "Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev. 3:20) This was spoken to the Laodicean Church which was "neither cold nor hot". So because you are lukewarm & neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered & I need nothing. . . . Therefore I love & reprove & chasten; so be zealous & repent." And then follows the "Behold I stand at the door & knock" passage. This lukewarm church made God sick!

Today many rich, self-satisfied Christians who feel they have "need of nothing" make God sick! I have an advertisement for Christmas tree decorations advertising "Fire proof Icicles". I've seen a lot of "fire proof icicles" in pulpit and in pew! On the gravestone of a man in New England was engraved: "He was a Christian without emotion". As if a Christian could be a Christian without emotion! In another graveyard in New England is a long account of a church quarrel engraved on a tombstone. They were not church members without emotion!

This church at Laodicea was lukewarm & their lukewarmness was offensive - to them & to us. Paul writes to the ~~Col~~ Colossians: "And when this letter has been read among you, have it read also in the church of the Laodiceans; and see

that you read also the letter from Laodicea". (Col. 4:16) Paul wrote one of his matchless letters to the Laodicean church, a letter which would have enriched the world, as his other letters have done, but the Laodiceans were so lukewarm that they did not see the significance of the letter and let it be lost. They impoverished themselves & the world by their lukewarmness. Backsliding is expensive to the backslider - and every body.

When one of the greatest men of our modern days, Mahatma Gandhi, was making up his mind as to whether he would accept the Christian faith he attended a Wesleyan Methodist Church in S. Africa. He tells in his Autobiography how the people who attended the church seemed dull & listless & would sometimes nod and sleep during the sermon which in turn was dull & uninspiring. He found himself getting drowsy in that atmosphere & said that he ^{felt} ~~was~~ compelled to give up going to that Methodist Church. Shades of John Wesley! A Methodist church, which should have been in line of succession of the "warmed heart," was lukewarm and contagious when one of the world's greatest men was making up his mind about following Christ! That decision which Gandhi made in S. Africa not to follow Christ affected the destiny of 400 million people in India. Lukewarmness is expensive - devastatingly expensive.

And much of the lukewarmness is the kind the Ephesian church had: "I know your works, your toil

and patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. But I have this against you that you have abandoned the love you had at first. Remember then from what you have fallen, repent & do the works you did at first. If not, I will come to you & remove your lampstand from its place, unless you repent." (Rev. 2: 2-5) Here was a church that had everything: "works," "toil," "patient endurance," could "not bear evil men," "bearing up for my name's sake," "have not grown weary" - everything except one thing - "love." Many a pastor would be satisfied & proud of such a church. But the church was a fallen "church." It had everything except one thing - Love. It was "fallen" in love. All their virtues were correct but cold. They were "faultily faultless, isidly regular, ^{and} splendidly null."

The greatest area of falling away is a falling away in love. It can be so subtle - all the framework of Christianity remains - faith in God, belief in Christ, faithfulness in attendance at Church, giving of our money, the moral code intact - all these - except one thing - Love. And when love dies life dies. And the framework is a correct corpse - a corpse dressed up as the undertaker ^{dresses up a dead man} after ~~deceit~~ - rouge & lip-stick, but a corpse still. A Japanese pastor said in our Ashram

"Overflowing Heart" meeting: "I had lost all habits of prayer & visitation, my church members had become unpleasant to me. When I was converted I was overflowing with the Holy Spirit. But I lost it. I have tried to make life. Now I hope to go ~~through~~ ^{not} through life with clenched fists, but effortlessly. I've got back my first love."

Some people sat by the seaside & recounted their losses. One told of a ship that went down at sea - a ship that held all his possessions, a total loss. Another told of a grave on a foreign shore. When they had all spoken the last one said: "All your losses have been great, but mine has been the greatest - a believing heart has gone from me." And that was the greatest loss of all. But a more subtle loss can be that love has gone from the belief leaving just a belief.

A professor said: "I didn't give up my faith I put it in a drawer, neglected it. And when I went to look for it, it was gone."

That "believing heart" may ^{be gone} ~~gone~~ & leave many things intact: a pastor, living in adultery said: "But I've never preached better in my life." And yet - and yet, he knew & I knew, that the better preaching was compensation to hide from himself & his parishioners the vital loss. We often build up those compensations. A medical missionary ran away with his secretary & left his wife & children. When I labored with him to return to God & his family he replied: "I'm called

to organize another religion - less rigid, more liberal, more of the love of God. "It was a pathetic defense of the ~~the~~ indefensible. Years later I visited him in the hospital and he pathetically said: "I'm an old prodigal that never returned." His defenses were gone & nothing but ruins remained. He did offer them to God and he made his peace with God before he slipped away. His soul was saved, but his life was a loss, a total loss.

That leads us to ~~enquire~~ ask & to ask with bated breath for so much hangs on the answer: Can ~~those who are fallen~~ ^{the back-sliders} be restored? The answer is yes that ^{endearing} beautiful & painted word of Jesus to the ^{Lucan} Samaritan Church: "Behold, I stand at the door & knock; if any one hears my voice and opens the door, I will come in to him and eat with him and he with me." Nothing more tenderly beautiful was ever uttered and yet it was uttered to ~~the~~ ^{the} ^{and} ^{church} ^{fallen} ^{church}. ~~And~~ He is standing right now at your door & is knocking-knocking perhaps through this book. And what are you to do? It's simple: open the door. ~~The~~ ^{The} door opens at the place where it was closed - you get back where you got off. If you got off through neglect of prayer & the reading of the Word then get back by setting up the Quiet Time again. If you got off by forming a resentment against some one, then surrender that resentment to God & go to that person & make it right. If you have been dishonest then confess the dishonesty and make

restitution. If you have lost love & have substituted
 nagging then surrender the nagging & give love. If
 you have let the making of money push out the love
 of God then put money in its place - subordinate to the
 will of God, a tithe as the symbol of that subordination, ~~the~~
 God in His place - supreme - supreme over the nine
 tenths. If you have been injured then surrender the
 injury & yourself to God. If you have been self-
 centered, then don't give up this, that & the other ^{things} surren-
 der that self to God. If you've been critical & fault-finding
 then surrender that critical, fault-finding spirit to God
 and let Him substitute love & appreciation to everybody.
 Will He accept me as I am? Yes. Don't try
 to make yourself any better, to make yourself pre-
 sentable - come just as you are. "I will come in to
 him" ^{to} "the fallen who repent," and repentance is rever-
 sal. Repentance is not doing penance. Doing penance
 means to you do penance as atonement for what you
 have done. That is ego-centric attempts at salvation. A
 big business man said to me: "I have an awful sense
 of guilt in my life. I've tied my arm to the bed post
 night after night to punish myself, so I couldn't sleep
 decently, to atone for my sins." I asked: "Has that
 taken away the guilt?" "No," he replied, "it is still
 there." I replied: "You're on the wrong track, you
 are trying to offer your suffering, your blood as
 atonement for your sins. Don't try to offer your
 blood, but accept the blood of the Son of God. He

died for you. It's a gift. Empty your hands of your attempts at self-salvation. By grace are we saved through faith and that not of ourselves, it is the gift of God." "Isn't that too cheap?" He asked. "No, not cheap. It is a very expensive gift, for if you take the gift you will belong forever to the Giver. He will bind your heart with cords of love, but you wouldn't have it otherwise for worlds." We prayed & he made the overrider of himself. A few days later I received this letter: "I didn't know a man could be as happy as I am. All that sense of guilt is gone. And the next day I went to Church & sang hymns I'd never ~~sung~~ ^{sung} before. I had sung the words, but now I really sang the hymns. And the next day I went to my work with a lightness of step I'd never known & for the first time in my life I let my full weight down on the universe." Salvation is a gift: "I will come in." Then fling open the door. And the moment you do it He is in! ~~And~~.

And what will He do? "Eat with him" - will accept him as my host, will accept him with respect as a person. "And he with me" - will entertain him as my guest. Here is mutual respect - you're host & guest & He is Guest & Host. But remember the last thing is that He is Host - He is Lord!

~~And what~~ A woman called me up and said without preliminaries: "I'm a homo-sexual & I've run smack into God. I want to talk with you."

You are restored to fellowship. The estrangement is gone.

That woman today is a very radiant person winning great numbers to Christ.

Can He restore us to fellows hips and our lives to fruitfulness? Yes, He says: "I will restore to you ^{which} the swarming locust has eaten." (Joel 2:25) the years ~~that the locusts & caterpillars have eaten~~. And that happens. I mentioned the missionary doctor who said at the end that he was an old prodigal who never returned & I remarked that his ~~so~~ soul was saved but his life was lost. But the young woman with whom he ran away saw it was all wrong, asked me to help her to begin anew. I got her a job as a secretary for she was a good one, telling the whole story to her employer. She put her children through school & college, became an honored & respected member of society, married a clergyman & is winning others to Christ. The years that the locusts had eaten had been restored.

A missionary, living in my home, confessed that he had fallen in to temptation. He faced the whole thing, broke an engagement he had with a missionary's daughter, resigned as a missionary, went back to America, began anew as a layman & married & has been a very keen winner of others. The years that the locusts had eaten had been restored.

Remember the next verse after the "Behold I stand at the door & knock" verse: "He who conquers, I will grant him to sit with me on my throne, and myself shall conquer and sit down with my Father on his throne," (Rev. 3:21) Here He promises to the

like man & fallen, not only a restoration to fellowship, but a sharing of his authority & power: "I will grant him to sit with me on my throne." He doesn't say to the penitent: "Now you stand up in the corner the balance of your days and do penance for what you've done." He forgives & he forgets & blots it all out of the book of his remembrance. And since he forgives & forgets so you can forgive yourself and accept yourself.

The ^{African} District Superintendent who is leading the revival in the Belgian Congo - the revival which is sweeping through villages & tribes & leaving a trail of changed lives & changed communities, was a backslider. He had been really converted in 1932 revival & then fell away into criticism & resentments. He confessed it all & is leading one of the greatest confessional movements in the world today. Jesus shared

The "Moody of Japan" was converted and then fell into a barren liberalism which knew everything & changed nothing. He came back from that arid liberalism to an evangelized faith and then became the "Moody of Japan". Jesus shared this throne with him - he became a man of power.

If you were to ask me to name the woman ^{seen in my experience across the years} who ~~seems~~ to me ^{to} embody strength & stability I would name a woman evangelist. She & her husband were evangelists, but she was the stronger & more effective of the two. And yet for years whenever there was

His throne with him. He became a man of power. He was not only a good man, he was a man of authority & power.

a series of evangelistic meetings there was always
 one sister - this woman. She was a perennial. It
 was almost a joke. And yet one day she really "let go
 + let God" & became a woman of rock. Like stability
 & power and yet gentle & beautiful in that. The
 perennial sister became a powerful helper of sisters.
 Jesus shared ~~with Himself~~ the throne ^{with} ~~to~~ a weak
 woman made strong.

Chap. XII

The Cultivation of Conversion.

Proof
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Conversion is a gift and an achievement. It is the act of a moment and the work of a life time. You cannot ^{attain} obtain salvation by disciplines - it is the gift of God. But you cannot retain it without disciplines. If you try to attain salvation by disciplines you will be trying to discipline an unsundered self. You will be sitting on a lid. The result will be tension instead of trust. "You will wrestle instead of restle". But while salvation cannot be attained by discipline around an unsundered self, nevertheless when the self is surrendered to Christ and a new center formed, then you can discipline your life around that new center, Christ. Discipline is the fruit of conversion - not the root. The roots are surrender and faith and obedience & the fruit is discipline.

This passage gives the double-sidedness of conversion: "So therefore you have received Christ Jesus the Lord, so live in Him, rooted & built up in Him and established in the faith". (Col. 2:6) Note: "received" - receptivity; "so live" - activity. Again: "rooted" - receptivity; "built up in Him" - activity. The "rooted" means we take from God as the roots take from the soil; the "built up" means we build up ^{as one builds a house,} as character & life by disciplined effort. So we take & try; we obtain & attain. We trust as if the whole thing depended on God and ~~trust~~ ^{work} as if the whole thing depended on us. The alternate beats of the Christian heart are receptivity & response - receptivity from God & response in work from us. As Sam Shoemaker puts it: the element of God working.

me and man working out."

The I best Man that ever lived on our planet illustrated this receptivity and response rhythmically. No one was so utterly dependant on God and no one was more personally disciplined in his habits. He did these things by habit: (1) "He stood up to read as his custom was." He read the word of God by habit. (2) "He went out into the mountain to pray as his custom was." He prayed by habit. (3) "He taught them again as his custom was." He passed on to others what He had and what He had found. These simple habits were the foundation habits of His life. And they are as up-to-date as tomorrow morning. No converted person can live without those habits at work vitally in ^{his} life.

First, the habit of reading the word of God daily, preferably in the morning. The New Testament is the inspired record of the Revelation - the revelation is the person of Jesus Christ. He moves out of the pages of this Book and meets us with the impact of His Person on our persons. That impact is cleansing. "Now you are clean through the word which I have spoken unto you." When you expose your all to His Everything, as Mary ^{found} it, then you submit yourself to a daily, a daily, cleansing of mind, of motive, ~~and~~ ^{of} emotions. I know two brilliant Christians who came to the daily ^{morning} devotion without their Bibles. They can meditate, ^{they say.} ~~without~~ They are both shallow. For they mediate God to themselves through their own thinking - they become the mediums. They do not go to

God direct as they imagine - they go through their own thinking - they become the mediators. That is why we have to have the revelation of God through the Word. It is God interpreting Himself to us. His interpretation of Himself is Jesus. When you expose your thinking to Him you expose yourself to God. These words of the New Testament have been in such close contact with the Word that they are vibrant with Life.

Dr. Howard Atwood Kelly, Professor of ^{gynecologic} ~~gynecologic~~ surgery at Johns Hopkins says of reading the Bible: "Such reading applied with an honest heart, transforms the mature, enables the prostitute to love holiness and become an angel of mercy, and raises the beggar & the ~~poor~~ to set them among the princes of the earth." Again: "The Bible vindicates itself because it is such excellent medicine. It has never failed to cure a single patient if only he took his prescription honestly."

So take the prescription of the word of God daily. No Christian is sound who is not scriptural.

^{Second,} ~~Prayer~~ Prayer private by habit. In reading the Scripture God speaks to us. In prayer we speak to God. And then God speaks to us, no longer through the Word only, but direct by His words to us.

Carlyle says: "Prayer is and remains the native and deepest impulse of the soul of man." Lincoln: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own conviction & that of those around me seemed

insufficient for the day." And Lincoln practised prayer. A gentleman with an appointment to meet Lincoln at 5 A.M. arrived fifteen minutes early. He heard a voice in the next room and asked the attendant, "who is in the next room? Come one with the President?" "No, he is reading the Bible & praying." "Is that his habit so early in the morning?" "Yes, sir, he spends each morning from four to five in reading the Scriptures & praying." No wonder we cannot forget Lincoln. He is perennially fresh with God.

There is no experience of conversion which will make you immune against the lack of reading of the word of God and prayer. When prayer fades out, power fades out. We are as spiritual as we are prayerful. No more, no less.

^{Third,}
 (3) Pass on to others what you have found. The third habit is the habit of passing on to others what has been given to us in the reading of the Word and prayer. It is a law of the mind that which is not expressed dies. If you don't share it you won't have it. Paul says, "He who sows seed to the sower." Note, He gives seed only to those who sow it. If you don't sow it, you will have nothing to sow. Those who do not pass on to others are themselves empty. The converted convert, or they don't stay converted. Unless you are evangelistic you don't remain evangelist.

These three things are basic in the cultivation of the converted life. Without them the converted life will

fade out. But in addition to these certain auxiliary suggestions must be made.

Cultivate the new life by daily disciplines.

1. Commission Brengle of the Salvation Army, a center of great spiritual power, suggests three things to keep the fire burning: "Keep the draught open; clear the ashes out; keep pitting on fuel."

2. Keep honest at any cost. A South African boy had won a swimming championship. ^{But he was nine} months over age when he won it. Then he was converted. He brought his beloved trophy in his hands and made a clean breast of it before the Committee.

3. Keep confessing your sins after conversion. Don't be afraid to say: "I am sorry. I was wrong." ~~And~~ And the rule about confessing your sins should be: The circle of confession should be the circle affected by the sin. If the sin has been against an individual confess it to that individual. If ^{against} ~~to~~ a family to a family; if ^{against a} ~~to~~ group then to the group; if against a church to the church.

4. Pray for those who have wronged you. That will be an antidote for resentments & bitterness. A theological professor keeps a card index of nasty letters he receives & prays for them every day. No wonder his spirit has an extraordinary sweetness. ~~A friend of mine~~

5. Constantly enlarge the area of ^{your} conversion. ~~in~~ Make your conversion take in more & more areas of your life. In ^{this} Sat Tal Program in India we gave the servants, including the sweepers, a holiday, one day each

A friend of mine was shot at by a youth. He was sent to prison for twelve years. My friend kept in touch with him though. He has taken prison years and now that his term of sentence is over he has taken him into his home.

~~Wash by~~
 week + we volunteered to do their jobs for them. The
 sweepers' work included the cleaning of the latrines
 before the days of flush toilets. No one would touch
 that job, but an out caste. But we volunteered. One
 day, I said to a Brahmin convert who was hesitating
 to volunteer: Bro. C. when are you going to volun-
 teer? He shook his head slowly + said: "Bro. Stanley,
 I've converted, but I'm not converted that far." Some
 of our ~~converts~~ conversions are "Conversions, Limited",
 and some are "Conversions Unlimited". Some take
 in the individual life, but not the social and ~~economic~~
 economic. Some let their conversion function within
 their class + race, but not among all classes, all
 races.

A little girl was kneeling on her father's lap +
 was telling him how much she loved him, but she
 was looking over the father's shoulder and making
 faces at her little brother. The mother saw it +
 said: "You little hypocrite, you telling your father
 you love him + then making faces + sticking out your
 tongue ^{at} your little brother." Christians who hold
 race prejudices do just that: They tell God the Father
 they love Him + then look over His shoulder + tell
 His other children ^{they} ~~are~~ despise them. How can we love
 God whom we have not seen unless we love His children
 whom we do see?

Enlarge the area of your conversion, taking
 in fresh territory every day.

6. Give up habits that cannot be Christianized.

used before
In Africa a Christian teacher used to go off on week ends + drink. He became drunk + riding on a bicycle began to get dizzy, + went into a native hut and slept. When he ~~woke~~ woke up an old man was seated looking at him. The old man asked him who he was. And was told that he was a Christian. + when he asked the old man ~~what~~ who he was, he replied: "I'm not a Christian, but if I were I wouldn't be living the way you are - I'd really live a Christian." This amazed the teacher, he was really converted + lived a Christian life afterwards - converted by an unconverted man!

Why should a child of God set down his life of expectancy by one half by deliberately taking poison into his system in smoking? This is the finding of those who have investigated. Why try to make yourself an exception? And if you are a woman why hasten the process of decay by smoking?

7. After partaking of the divine nature add these things: "become partakers of the divine nature. For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love." (2 Pet: 1:5-7)
Sit down every day and go over these seven things + ask yourself if you are adding them to your basic faith: virtue, knowledge, self-control, steadfastness, godliness, brotherly

affection, love? Check up to see whether you are going up or down in each of these qualities. And especially the last one. For all growth in Christian living is a growth in love. You may add the other six to your faith, but if you don't add love then you are going down as a Christian.

8. Fix the habit of tithing your income. I gave a copy of a decision card to the local committee to be used in an evangelistic campaign. I put on it one item: "I will give a tithe of my income," but the card came out: "I will give a little of my income." We thus tone down our giving from "a tithe" to "a little." And we become "little" with our "little" giving. The tithe belongs to the Lord. We only give as we give out of the nine tenths.

9. Don't wait for the big tasks, do the little ones in a big way. "He that is faithful in a little shall be made ruler of the much." A little man, ~~was~~ looking at a ~~too~~ huge man, said: "If I was as big as you, you know what I would do? I'd go out in the woods and I'd ~~jump~~ take a big bear and tear him limb from limb." The big man looked at him for a moment & then said: "Little man, there are lots of little bears out there." If you can't do great things, then give yourself greatly to little things.

10. Make it a habit to repeat every night before you drop off to sleep the words: "In Him who strengthens me I am able for anything." Say it as you open your

eyes in the morning & keep saying it during the day. A little fellow who had tried it said: "It works." He passed from a nay-saying person, to a yea-saying person, from the negative to the positive. Another little fellow of seven listened to his mother saying: "Oh, Jim is drunk," and he put in with this: "Mother, don't say you are drunk, or you will be drunk." He had the right idea.

Two women were treated by a doctor & both of them thought he had given them a sedative. They were so sleepy they couldn't keep their eyes open. But what he gave them was a stimulant! One of them said to the doctor: "Please tell us what medicine you are going to give so we'll know how to react."

Your thoughts determine you, so you determine your thoughts. Say to yourself: "I can do anything I ought to do." And you will do it!

11. Live in a state of relaxed receptivity. Know how to take & you'll know how to give. This age has insisted on relaxation so much that this ~~is~~ insistence has become in many cases: "Relax as hard as you can." ^{Don't try to relax - just relax.} Don't relax in a vacuum - relax in His presence. Receive from Him. When He has all of you then you have all of Him.

12. Form the habit of speaking to some body ^{every} day about Christ. Nothing is yours until you share it. A man was introduced to a community by a man who became his sponsor. He was introduced to

the Rotary, to the civic organizations + then finally he found his sponsors stood beside him when he joined the church. But the thing that surprised him was that his sponsors had introduced him to every phase of community life, but had not said ~~at~~ a word about the church or Christ. So he was surprised to find him as his sponsor there. Suppressed the most important thing in the life of both. A guilty silence.

On the other hand a business man said to me: "No one ever served the devil more than I: drinks, women, gambling, swearing. Then I began through sheer disgust to lop off these sins. Eighteen years ago I stopped drinking. Then I let women go. Then gambling + then swearing. I was master of my fate - I'd do this with will power. But I began to be bad-tempered, jumpy, did everything in a hurry; snap judgments, irascible, unhappy. Some thing was pressing within me. It was God. One day I went into a room + knelt + said: 'O God, from this day I surrender myself.' Peace came. Now I began to be calm within. I don't think I would hurry now if my shirt tail were afire. I began to be assured. This last year I made 155 calls in Visitation Evangelism. I sent for a man who had worked for me + asked his forgiveness. Everybody saw now I had passed from reformation to transformation". And the real sign of his transformation was that he began

to help others to transformation. When it was
just reformation it was non-contagious. When it
became transformation contagious set in. The
authentic sign of a new life is ^{the} desire, ~~and~~ the
determination, + ^{the} decision to share it.

Chap. XIII Read 249
How to Help Others into Conversion.

We have looked at the question of How? But that was for ourselves - How do we find conversion? The next question after finding is, How do we help others to find ~~the~~ conversion? For the end of evangelism is to produce an evangelist. You haven't really got a person "in" until you get him "out" - helping others to conversion.

In the Hollywood Presbyterian Church, one of the great churches in America, in the hall for youth is this motto up at the front: "To know Him; to help others to know Him." These are the alternate beats of the Christian heart - to know Him, to help others to know Him. And you cannot continue to know Him unless you are helping others to know Him.

These ~~are certain~~ ^{are} attitudes ^{are} necessary if you are to help others to know Him.

1. Any one who really desires to win others to conversion can do so. And when I say "any one" I mean "anyone". Only those who debar themselves are debarred. The fact is that the great forward move-
^{in evangelism}ment of the future will be lay evangelism. I can Inge says: "A rebirth of spiritual religion ... as in former revivals will be independent of the church and not too kindly regarded by ecclesiastics... ^{Christianity} ~~Christianity~~ began as a lay prophetic religion. There was not a single priest among the apostles ... It is on the laity the future of Christianity depends though we must have an organization to prevent

The fruits of the Spirit being lost." Canon Peter Green says: "The great weakness of the Church of England has been that she has never made full use of lay people. Until you get a man down on his knees & upon his feet to speak, you have got nowhere in using him." ^{Canon} Bryan Green says: "The future of Christianity and the evangelization of the world rests in the hands of ordinary men & women & not primarily in those of professional Christian ministers." (The Practice of Evangelism. P. 246).

This from England. In America evangelism is moving from the margin to the center of ^{the life of the} churches. And this includes the ministers. Evangelism is coming into its own. Especially lay evangelism. A business ^{of St. Louis} man has set aside one day a week to call on people to win them to Christ. He & his wife ~~won~~ ^{won} 120 the first year. Any age can win others - a little girl of ten years of age won eighteen other children. A youth of 17 said to a lawyer of 80: "Which team of evangelism do you belong to?" And the lawyer replied: "Why I don't belong to church." The boy replied: "Why don't you do it now? You haven't got much time to do it in." This got him. The next Sunday he marched down the aisle with the lad & gave himself to Christ & the Church. 80 & 17!

The first thing ^{then} to fix in your mind is: "Anyone can do it! I will do it!"

2. Everyone is made for conversion. In the

very structure of his being he is made for conversion and needs it - and deep down wants it - for his own fulfillment. Every person feels a sense of incompleteness, of frustration, of missing his life-mark until conversion comes. When it comes it has a sense of home-coming upon it. A little girl away from home for the first time in a camp was seen ^{at bedtime} with tears upon her cheeks and the camp councillor said: "Are you home-sick?" "No," replied the little girl: "I'm not home sick, I'm here sick". Deep down every person whether he realizes it or not is "home-sick" - a nostalgia for God, the home land of his soul. And this is not something imposed on the soul - it is ingrained in the very structure. The water-mark in paper is not stamped on it - it is a part of its very structure. So we are made by Christ, for Christ and when we find Him we find ourselves. "All things were created through Him (Christ) and for Him." (Col. 1: 16) The touch of Christ is upon all creation & everything is made in its inner structure to mark in His way & when it does it marks rhythmically, harmoniously, at its best. When it marks some other way it marks its own ruin. We are incurably Christ - bent. We want Him even when we think we want something else.

So when you go to a person to win him to conversion, remember you have an ally in the his heart who will take your side. It's two against one - always.

3. It's three against one - really. For the Holy

Spirit is dealing with every person alive. Through conscience, through the presence of higher ^{ideals}, through the impact of better people upon us, ^{and directly} the Holy Spirit is at work. He was there before you. "He shall convict the world of sin" - shall convict concerning what we have done; "of righteousness" - shall convict concerning what we have not been & done; "and of judgment to come" - shall convict of God's last word - judgment. So the Holy Spirit is your faithful ally. So its three against one - you, the Holy Spirit and the innate longings of the man! So its a push-over, except in the most hardened cases. And even they are often brittle - easily broken.

4. Then go to the person with a positive expectation of winning the person. Don't go with any apologies, any hesitations, any tentativeness - be affirmative without being rude. I went into a store and asked for a certain type of collar and I asked in these words: "You haven't a certain type of collar, have you?" The clerk replied: "Why so negative? Yes, I have it". St. Frances used to sympathize with the thieves & robbers saying he was sorry for them, for they couldn't give expression ^{to} of the holiness within them. And did they respond!

5. Don't be inhibited by a feeling of your own unworthiness. Of course, you are unworthy, who isn't? But you are not asking people to follow you, but to follow Christ. We are imperfect witnesses to a perfect Savior. As C. I. Niles says: "Evangelism is ~~the~~ just one

another
 beggar telling other beggars where to find bread.
 You are not the issue - He is! You don't have to be a
 saint to do this work, but you do have to be sincere.
 I attempted personal work when I was a church
 member without conversion and was met by the reply:
 "You are only religious during revivals." It was true. I
 did not attempt it again ~~until~~ until I was converted.
 Then the first person I spoke to was converted - my
 grandmother, at 82 years of age, my first convert.
 She wanted what I had found. The beggar is a beggar
 still, but he must ~~know~~ be able to tell where he found
 bread.

6. While you must have an ultimate faith that you
 will win the person, don't be surprised if there seems to
be an initial resistance. We don't easily open our lives
 easily to others. There is a tendency to close up. The fact is
 that there are two instincts within us: one is to close
 up against any intruder & the other is to disclose our-
 selves if we can find some one sympathetic & under-
 standing. If you run into a manifestation of the first
 operation of the first instinct, don't give up & say that
 the person is impossible. Stay around until the second
 instinct begins to operate. For deep down people want
 nothing so much as to tell some sympathetic per-
 son their innermost longings & needs.

7. But when they reveal their needs, don't be misled
by a marginal need - the need to straighten out this,
 that or the other. The real need is conversion. Often the

person will try to put you off with reformation instead of going on to transformation. "Mary" was counselling a woman who had certain "problems". When she started to tell ^{her} ~~him~~ about her problems, "Mary" gently stopped her & said: "Before we go into the problems, may I ask, have you surrendered yourself to Christ?" The woman replied: "No, I don't think I have." Then, said ~~then~~ "Mary", "let's settle that first." They went to their knees & the woman arose a changed & happy person. "Now," said "Mary", "tell me about your problems." The woman laughed: "I haven't got any. That was it." "Mary" telling about ^{afterwards} it said: "I've found out how to save time in dealing with people - get them converted first & then deal with their problems, and when you do this their problems have usually vanished."

8. That leads to the next step: aim at the surrender of the self, not the surrender of this thing, that thing, the other thing, etc. ~~one may do this & not surrender the self at all.~~ ^{surrender} We may ~~do~~ these things in lieu of surrendering the self. The real error is the surrender of the self. Until that is done, nothing is done. And usually the person is glad, deep down, to get himself off his own hands, for the self on one's own hands is a problem & a pain. In the hands of God it is a possibility & a power.

9. In lieu of surrendering the self the person may raise this, that or the other religious question. And he may try to get you into a discussion about points of religion & his doctrine, that doctrine. Don't bite at

that ~~late~~ bait, for you'll get hooked on marginal issues. The end in view is not discussion, but decision. And the only real decision is a decision to surrender the self.

10. When you come to the point of decision get the person on his or her knees. Getting on the knees signifies the fact that the issue is not now between the counsellor & the counsellee, but between the counsellee & God.

When you get to your knees suggest that you ^{first} will pray & then the seeker will pray. In your prayer you can pave the way to surrender & faith by telling God that you are grateful it is going to be done. Then ask the seeker to pray. If the seeker will pray out loud well & good, but if ~~then~~ he or she hesitates & says, "I don't know how to pray," then suggest that the person pray a prayer after you sentence by sentence. And you pray the prayer in the first person, as if the person were praying: "Dear Lord, I came to Thee just as I am," etc. Then after you have prayed that prayer of repentance & self-surrender & faith, ending on the note of believing that acceptance has taken place, then you pray a prayer on your own thanking God that the great transaction has been done, that ~~they~~ ^{he or she} belongs.

When you arise from your knees take the hand of the person in congratulation repeating a verse like this: "Whatever ^{things} you desire when you pray believe that you have received them & you shall

have them." (Mark 11:24) Call attention to "have received", not "will receive" - "have".

Then urge upon the seeker: Don't look in, you'll be discouraged; don't look ~~back~~ around, you'll be distracted; don't look back, you'll be paralyzed; look at Jesus and you'll have peace & assurance.

Tell them that feeling is a by-product of surrender and faith & obedience, very like the foaming waves ~~at~~ thrown up by the ship as it goes forward. The point is to go forward with Him, the feeling will take care of itself.

11. Let them to write ^{their decision} in the flyleaf of their Bibles ~~their decision~~: "On this day of - I turned from my old way of life; I surrendered myself to Jesus Christ as my Lord & Savior; I am His forever; and by word & by life, I will witness ~~for~~ ^{for} Him to others." Then get them to sign it.

That last is important: "I will witness ^{for} Him to others". The Book of Revelation says: "They overcame by the blood of the Lamb and the word of their testimony" - by two things; by what He did for them - "the blood of the Lamb," His self giving; by what they did for Him - "the word of their testimony" - their response to that Self-giving. They could not help but tell it.

(Over) → 12. Let them into the Christian Church as a vital, contagious members. If they are already in emphasize that they now became "vital & contagious." If they are not in then get them in. For the Church is the

12. Let the convert to straighten up his life
relationships in all his relationships. Impress on
 them the necessity of saying: "I am sorry." It is a
 cleansing catharsis. A pastor in Japan was in trouble
 in his home. His wife & his father were at logger-heads.
 She decided she was going to her ^{own} home. The husband
 said: "I can't tell you to go or not to go, but I'm going to
 fast & pray to see what God's answer is - what guidance
 He will give me." She put on her best clothes & then put
 them back into the drawer. At the end of the day she said:
 "Eat, you are not responsible - it's between me & my father-
 in-law." The pastor called together the family & he said:
 "God spoke to me & said: 'You're the head of this home &
 you're responsible for what has happened. You are the
~~beginning~~'. So I repent. It's all my fault." The wife spoke
 up: "No, it's my fault. I never loved my father & I've trans-
 ferred this hate to my father-in-law." The father spoke: "No,
 it's my fault. I said to myself: 'I'm the oldest & therefore
 the family belongs to me & they should serve & obey me.'
 But I saw this morning: 'The greatest among you shall be the
 servant of all.' I'm going to be the servant of all from this
 time." The brother spoke up: "No, I'm to blame. I asked my
 brother for something & he refused. So I went to my father
 & he did it over the head of my brother. And my sister-in-
 law knew this & it further divided the two." The maid spoke
 up: "No, I'm to blame. I wanted to be loved by the father
 & the wife. So I would go to the father & carry tales about
 the wife & then go to the wife & carry tales about the father.
 I ~~was~~ to gain the favor of both." The whole thing was
 settled. I am not afraid to say "I am sorry."

One pastor announced from the pulpit that the church should honor the church mouse for she had brought four into the church & that was more than the rest of the membership had done!

the church is often non-contagious.

putting

natural home of the converted. It is true that often getting a convert to go into some churches is like putting a live chick under a dead hen. But for the most part ^{this} is not true. The Christian church with all its faults is the greatest serving institution on earth. It has many critics, but no rivals in the work of human redemption. There is not a spot on earth, from the frozen North to the tropical islands of the sea, where we have not gone & with schools, hospitals, leper and orphan asylums, churches, the Gospel - everything to lift the soul, the mind, the body - the total life of the human race. No other institution has done anything like it - none whatever.

The fact that ~~at~~ the church has been able to survive ^{the} ~~its~~ dead weight of a large proportion of its membership ~~unconverted~~ is a proof of its essential soundness ^{and vitality}. A minority of converted people keep its soul alive. We must increase that minority to a majority.

When a man said to Moody that he could live a Christian life apart from the church, Moody simply replied by pulling a live coal ^{from the rest of the burning coals in} ~~from the grate~~ & letting it lie ^{on the hearth} separate. It died. The man said: "I see your point." The Christian life cannot be lived apart from the Christian church. So get your convert into the church as a part of a living fellowship.

14. Remember her that in this whole process from the initial approach to the final consummation

in getting the person into the Church and out on his own to win others, the Holy Spirit is teaching you what you shall say & do at every point of need. A verse was given me in the beginning of my ministry, ~~a~~ missionary work among the intellectuals of India and it has become a life verse: "When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you." (Matt. 10: 19, 20) And it has literally been fulfilled. It will be fulfilled in you. Let your full weight ^{has had} down on it.

"Mary," little or no experience in dealing with a person of another faith & yet she was Spirit-guided in dealing with this sophisticated Jewish woman. The woman told Mary of finding that her husband was living a double life. She was furious with him, wanted to leave him & have her revenge - wanted to break him. "Mary" wisely guided the woman to her own problems of resentment & hate. Then she asked her to pray to her own Jehorah. "But He is far off & impersonal," ^{she replied.} "Then Mary" told of Jesus who put a face on God ^{and} and was very near & lovable. "But," she said, "I don't want to take away your faith & impose mine. You go and ask God if He has any objection to your accepting Christ." The woman promised. The next morning the woman bounded up the stairs & burst into "Mary's" room & said: "I did. And God

said He had no objection to my accepting His Son.
I'm so happy. I've found my Savior. And I'm not going
to leave my husband & try to break him. I'm going to
love him & try to make him."

It was given "Mary" in that hour what she
should say. It was the perfect method of dealing with
a person of another faith. You will become skillful
with His skill, loving with His love, wise with His
wisdom.

The Holy Spirit in Conversion.

When we emphasize "conversion", as we have done in this book, it sounds as though it were the work of man. For "conversion" ^{is made up of} ~~equals~~ "con" and "vertare" - to turn to turn with. The emphasis seems to be upon man's turning. That is important. The choice is always ours. But the word "with" is also important - it is not "to turn", but "to turn with". And the "with" introduces us to the Holy Spirit. For the element of the Holy Spirit in conversion makes the conversion really a new birth. It is not enough to turn around, you have to be ~~the~~ turned inside out - to be reborn in the very structure of your make up.

This happens physically in babies where they have R.H. incompatibility. There is a blood exchange. There is an exchange of $\frac{1}{2}$ oz. blood taken out & $\frac{1}{2}$ oz. blood taken in until the old is totally removed, replaced by the new compatible blood.

That takes place spiritually. We have a blood transfusion from the Son of God. We actually become partakers of the divine nature: "by which he ~~to~~ has granted to us his precious & very great promises, that through these you may escape the corruption that is in the world because of passion, and become partakers of the divine nature." (2 Pet. 1: 4) We do not become God, but we do partake of His "nature". The incompatible spiritual R.H. introduced into human nature as "corruption that is in the world because of passion", is replaced by the compatible ^{in which} "divine nature". This exchange of blood, ~~our~~ corrupted

sinful blood which has come in "through Jesus" is exchanged for the pure blood of the Son of God, is usually accomplished through two great blood transfusions - the new birth of the Spirit and the baptism of the Spirit. One introduces you to the new life and the other introduces the new life into ^{you} every portion of your being. You are then filled with the Spirit.

Just how deeply ^{does} in this introduction of the "divine nature" extend? That it goes into the conscious mind, we know. But does it extend to the sub-conscious mind? Can we have a new sub-conscious mind? The most important question for theology is: Can the subconscious be redeemed? For psychology tells us that we are largely determined from the subconscious. Dr. Arnold A. Kutschmeyer puts it this way: "He (Freud) has shown how reason often follows meekly after, hurrying up with explanations & justifications - rationalizations, we have come to call them - of acts & opinions determined upon in the subconscious sphere." (The Will to Live, P. 6) And Dr. Neuminger further states: "and many a sufferer from emotional conflict will willingly, even eagerly, place himself on the altar of the operating table and sacrifice a part of his body to the terrible feelings of guilt which unconsciously dominate him". The director of the Woman's Hospital of the ~~Harvard~~ University of Dubuque says: "Their illness is a psychic conflict sailing under a gynecological flag". That conflict is

largely in the subconscious. Dr. Hutschuecker further states: "Whether the complaint is fatigue, insomnia, indigestion, colitis, constipation or diarrhea, or allergy of one sort or another, anxiety generally lies behind it." (Ibid. P. 67) And that the seat of that anxiety is in the subconscious. This anxiety in the subconscious produces a tension in the whole person. "In prolonged stress the body is maintained in a constant state of mobilization. Reserves of energy are constantly being poured out, tensions are mercilessly sustained, & organs like the heart & those involved in complex chemical processes are driven to their utmost capacity without pause. In prolonged stress one is racing a high-powered motor at top speed - in neutral. We are burning up fuel. We are wearing out parts. But we are not going anywhere. This is the destructive effect of prolonged stress." (Ibid. P. 181) The seat of this "stress" is a disturbed subconscious.

Into the conscious mind is introduced by conversion a new sense of conscious cleanness, a new loyalty, a new love. This introduction is so real, so satisfying, so conduct-determining that the converted think the battle is over, that life is now to be one of glad song of victory. But those honey-moon days ~~usually~~ come to an end, usually ~~usually~~ ~~over~~, ~~say~~ within a year. The subconscious urges, which have been lying low, apparently stunned into insensibility by the introduction of this new

and different & authoritative life in the conscious mind, now begins to reassert itself. Temptations, moods, fears, resentments, which we thought were gone forever, now lift their heads from the storm cellar of the subconscious. And the struggle between the conscious & the subconscious ensues. Paul calls it the war between "spirit" and "flesh". Boethius puts it:

Two souls, alas! are lodg'd
within my breast,
which struggle there
for undivided reign.

Many take it for granted that this stalemate is the best that the Christian faith offers. So they settle down to the state of being cancelled out by this inevitable conflict. The seventh chapter of Romans is their escape & their excuse - Paul had this conflict, why shouldn't we? If the seventh of Romans were the only gospel ^{Paul} had to preach we would never have heard of him again. But the seventh of Romans is for a Christian & sub-Christian - a man under the law fighting with sin in the subconscious with no resources of Christ at his disposal. It depicts the whole world experience without Christ. ~~Someone asked a Swami in India, who was aiming at the realization that he was God, whether he had arrived, & the Swami replied: "No, he is a sinner."~~ Does the Christian faith provide a way out of this dilemma? It can, only if it provides for the conversion of the subconscious. And it does provide for just that. The area of the work of the Holy Spirit is largely, if

not entirely in the sub-conscious. He who made the sub-conscious has made plans for its redemption, its conversion, its sanctification. What kind of a Creator would He have been if He had created the sub-conscious and then ^{had} not provided for its redemption in case evil should invade it? And evil has invaded it. It has taken over the self urge & turned it into selfishness; over the sex urge & has turned it into sexuality; the herd urge & turned it into subservience to the herd - makes one a herd-dominated person. All this with our consent - racial & personal consent. A Trojan horse has been introduced into the sub-conscious & in moments of crisis its hidden inmates spring out and take over the actions & the reactions. A civil war ensues between the ^{converted} conscious & the ^{unconverted} sub-conscious minds. Sir Philip Sydney comments: "~~Make in me these civil wars to cease.~~" A woman puts it this way: "Be the worst personality in the world. I kick people on the shins and I kick them first." Obviously with her conscious mind she loathed being "the worst personality in the world" and yet in her sub-conscious mind ^{she was} ~~did~~ what she loathed.

A little girl of four in a missionary home always got up from the table & went into the other room while her elder sister read ^{passed} from the Bible. Why? She always wanted to do what her bigger sister did and when she couldn't read as she did, she retreated out of the situation - she escaped. Often the will to retreat, the will to escape, the will to fail resides in the sub-conscious mind and we run away instead of facing

up to unpleasant situations. Unless the ^{sub-conscious} ~~unconscious~~ can be cleansed & converted & consecrated to new ends the person with an unconverted sub-conscious is almost bound to be a half-person with a half-outfit.

It is therefore good news to know that the Holy Spirit's work is designed to convert the sub-conscious & designed especially to convert it. "The Spirit of Truth is with you & shall be in you". He passes from the "with" to the "in". For He cannot redeem us from the outside. This must be an "inside job" - it must be from the within. No uttering of exhortations, repeating of prayers ^{from the outside} advice can touch these inner depths. Some dynamic, redemptive Force must move within and take over these urges, with our consent, and cleanse & control them. That Force is the Holy Spirit.

Before Pentecost the Holy Spirit was "with" the disciples but not "in" them. Hence we see arising to the surface signs of the unconverted sub-conscious:

- (1) Selfish egoism - They quarrelled over first places.
- (2) Self-righteousness - "Although they all deny this, yet not will I".
- (3) Resentment - "shall we bid fire to come down from heaven & consume them?"
- (4) Spiritual impotence - "why could we not cast it out?"
- (5) Criticism - "why this waste?"
- (6) Group bigotry - "We have had them for (A Synagogue) they followed not us."
- (7) Race prejudice - "Send her away for she crieth after us."
- (8) Selfish acquisitiveness - "We have left all ... what do we get?"
- (9) A dislike of self-sacrifice - "Be it far from thee ... this shall never be."
- (10) Fear - "behind closed doors for fear".

Just as bubbles ^{to the surface} arise from the mud of a lake,

(A Synagogue)
Phoenician

showing there was decay there, as these ten bulblets arose from the subconscious of the disciples & showed that the subconscious had not yet been redeemed - there was decay still at work in the depths. All these things disappeared ~~but~~ when the Holy Spirit moved in & took over.

The same things manifested themselves among the early Christians. They were Christians with the conscious mind converted, but Paul could say: "That perhaps there may be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder." (2 Cor. 12: 20) Amid the seven things, at the very center was "selfishness" - an unconverted self. That is always at the center of an unconverted subconscious. The unconverted self was the root and "disorder" was the fruit. One was cause & the other effect.

We rationalize these many attitudes & acts, but at bottom they are the same - manifestations of an unconverted subconscious. A little girl said ~~and~~: "Mother, when it's me it's temper, but when it's you it's nerves." In both cases the unconverted subconscious. A pastor put it: "People who live for themselves are constantly getting their feelings hurt." This selfishness is the outcroppings of an ~~unconverted~~ unconverted subconscious.

When the Holy Spirit moved in and took over the inner life of the disciples every single one of the ten unsavory outcroppings of the unconverted subconscious ~~dis~~ disappeared. Instead of selfish

egoism there was self-surrender; self-righteousness was replaced by a deep humility based on grace; resentments were dissolved by love; spiritual impotence was turned into spiritual adequacy; criticism gave way to appreciation; group bigotry became group cooperation; race prejudice was changed into human brotherhood; selfish acquisitiveness was transmuted into the most amazing burst of charity the world has ever seen; a dislike of self-sacrifice became self-sacrifice that has never been matched; fear turned into a courage that laughed its way through persecution & death.

And all this was done ~~at~~ effortlessly. For the disciples weren't doing it - they were allowing the Holy Spirit within them to do it. That sounds trite, but it is the most important difference in the world of human ~~can~~ motive & ~~conduct~~ dynamics for conduct. For this cuts right down to the sub-conscious basis of our living - down to where we can do things or not do them. If the Holy Spirit can take over the sub-conscious, with our consent & cooperation, then we have almighty Power working at the basis of our lives, then we can do anything we ought to do, go anywhere we ought to go & be anything we ought to be. Life is supplied with a basis Adequacy.

Without that basis adequacy we fumble this business of living. There is what is known as "House Power" - is your house supplied with enough power to run all the things you need to use for adequate

living? If not then you are constantly blowing fuses when too heavy a load is laid upon the "House Power." That happens in our personal lives. When too heavy demands are laid on our "Personal Power" we blow fuses - "blow our tops," we put it. It is a sign of frustration, of inadequacy to face the demands of living. We are not bad - we are just inadequate. There is nothing in the sub-conscious except our basic drives, controlled only by the ~~suppression~~ ^{suppressing} of the conscious mind. ~~suppression~~ This means that there is a basic tension between conscious & subconscious - we are basically at tension. Paul puts it this way: "For the desires of the flesh are against the Spirit, & the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would." (Gal. 5:17) The Spirit is in control of the conscious mind, but the flesh, the elemental desires, are in control of the sub-conscious and there is a basic conflict & consequent tension, with the result that you are prevented "from doing the what you would."

But with the surrender of the sub-conscious to the Holy Spirit - surrendering "all we know" of the conscious, and "all we don't know" of the sub-conscious, He moves into the subconscious & takes over control of these basic driving urges. The self-judge He cleanses from selfishness & dedicates the self to the Kingdom of God; the very urge He cleanses.

from sexuality and dedicates this creative urge to creating new movements, new hopes, new born souls, new life; the hard urge He cleaves from subservience to the "world" and fastens it upon the Kingdom of God - the highest + ultimate social allegiance. These urges are not wiped out, for they cannot be wiped out - they are a part of us. They can only be dedicated to higher ends.

Now the conscious + the sub-conscious minds are under a single control + redemption - the Holy Spirit. You become a unified personality.

A further bit of good news: The Holy Spirit not only initially consecrates these urges, He keeps them consecrated. He is the Spirit of consecration: "who through the eternal Spirit offered himself without blemish to God." (Heb. 9:14) The eternal Spirit was the power behind ^{the} offering of Christ upon the cross. And He eternally keeps our powers + desires consecrated as long as we consent. We do not have then ~~to~~ nervously + tensely ^{to} stand beside the altar of consecration to keep our powers + urges upon the altar. The Holy Spirit does the consecrating. That lets down an anxious tension within. You let go + you let God - the Holy Spirit takes over control at the central depths of your being - the sub-conscious. Now you can let your full weight down. You can really relax.

Now your dreams, which are the outcroppings of the sub-conscious, become Christian dreams. Pagan psychiatry has no notion of the control of the sub-conscious by the Holy Spirit + hence no notion of a Christian

dream. So when a fully ^{surrendered} ~~surrendered~~ Christian dreamed that some one had done the most possible thing to him, ^{and} he grabbed the man by the throat with both hands & said: "I could choke you to death, but I forgive you," ^a ~~the~~ Jagan psychiatrist put a fantastically pagan interpretation to the dream, instead ^{of seeing it as} of a truly Christian dream with a truly Christian reaction to evil - forgiveness of injuries.

That leads me to say that when the Holy Spirit controls the subconscious our reactions then become Christian. The conscious mind determines the actions, our subconscious mind determines the reactions. And reactions are just as important as the actions. Many Christians are Christian in their actions - they don't lie, steal, commit adultery, get drunk. But they react badly to what happens to them - they react into anger, bad temper, self-pity, jealousy and envy. If wrong actions leave the person devastated ~~the~~ - and they do! - then wrong reactions leave the person just as devastated. And ^a ~~the~~ case for wrong reactions can be made: "Look what they did?" "Look what happened to me?" But whether the wrong reaction has a case or not, the results are the same - a devastated personality. But when the depths are held by the Holy Spirit then the reaction is Christian. For instance, a theological professor, of radiant spirit, was subjected to a lot of unfair criticism. He kept a card index of his critics & their criticisms.

Unfair

and prayed for them every day. He sterilized those criticisms and his own reactions to them by bathing them in prayer. He realized that he could afford to be wrong in his judgments, but he couldn't afford to be wrong in his spirit. "The spirit of his life was all-important."

In one of my books I told the story of Mary's reaction to the death of her husband. ^{She went through it without a tear.} This wasn't a chance reaction, a moral aberration, it ^{became} a settled attitude. ^{of} She tells the same ^{victory in} story of the death of her father: "My father had lung cancer. I arrived at 1 P.M. & he died at 7:15 P.M. I was grateful I could get there in time, for my step-mother really needed me. The room was filled with people and when we knew he was just about gone, I knew there was no minister present, so I prayed myself. I put my arms around my step mother and thanked Jesus aloud for his life & his new life in glory. I said we surrendered his life into Jesus hands and that he finally made the Promised Land! I prayed that Jesus would comfort and help mother to learn to live without Daddy's physical presence in her life and that everyone in the room would love Jesus more than life itself, for He is Life. It seemed to help everyone for me to pray. I was so happy, ^{that} Daddy ^{that} was saved & I knew he really made it over the Great Divide. I felt like shouting 'Hallelujah, Jesus is Lord!' But for this sake, I just let my face shine ^{it} out the victory, my soul could scarcely contain for Joy!"

Here the reaction to the death of her husband ^{to} & the death of her father was the same - Joy! That could not have come save from a converted subconscious. The account says of Jesus: "In that hour Jesus rejoiced in the Holy Spirit." When you cannot rejoice in your circumstances, in the things that happen around you & to you, you can always rejoice in the Holy Spirit. For He abides in the depth of the subconscious and is always a well-spring of joy. "He shall abide with you forever" the one Constant amid a world of flux & change.

The Holy Spirit then does two things: He cleanses & co-ordinates & consecrates the subconscious drives, & then He brings harmony within. And then He helps us to react to the things that happen to us - helps us to react in a Christian way.

The sum total of that means that there is now power in our lives. We are not now pushed around ~~around~~ by circumstances - a push-over for temptation & evil. ^{we} You know where ^{we} want to go & ^{we} have power to move on to that goal. ^{we} You have moved out of the seventh chapter of Romans into the eight: "The Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This ^{the} higher law of the Spirit of life in Christ Jesus "has cancelled the lower law of sin and death. Just as a bird flying takes advantage of the law of the elasticity of air and thereby rises above the law of gravitation so we live by this Higher ^{which overcomes the law of sin and death} Law." ~~Friend said: "In our view the truth of religion is altogether disregarded."~~ "Dark, we feeling

I quoted Friend as saying:

Dr. Hammett Means has been used mightily in helping young people into a new life. She tells us the secret: "She was a Christian but felt she needed power. She said to God: 'Lord, I've given up everything for you and I cling to no one else. I want my whole body to be presented as a living offering to you, filled to the fullest with the power of the Holy Spirit.' Then, to the quiet of his heart, came the voice: 'How much more shall your heavenly Father give the Holy Spirit to them that ask him?' Right then & there she knew the matter was settled. She said: 'Thank you, Lord. I accept by faith the filling & power of the Holy Spirit, just as I accepted Christ as my Saviour.' She Holy Spirit moved into the depths of her - into the sub-conscious.

and our coming powers determine human destiny." He discovered the subconscious & fell into its fatalisms. Christ made the subconscious ("all things were made by him") and provided for its remaking, - provided that nothing less than the Holy Spirit - the Spirit of Creation & the Spirit of ~~Re-creation~~ Re-creation - should dwell within us and remake us, not by commands & exhortations, but by companionship & experience. It works, for He works it from within.

I sat in a narrow gorge in the High Sierra mountains in the ~~early~~ morning. As the day began to break the sun light was upon the tops of the mountains, but the gorge beneath me was in ^{mists &} deep shadows. Then as full day came the sun light came down the hill sides & flooded the depths of the gorges too. In the conversion of the conscious mind the ~~same~~ day begins to break - the sun light is upon the top of the conscious mind. But still the depths ~~the~~ - the subconscious, are shrouded in mists & night. Then ^{of mist & night} with ~~our~~ consent we pull back the curtains from the subconscious & bid the Light enter the depths. It does. "If thine eye be single" - if your personality is under One Control - the Holy Spirit - then your whole body is full of ~~the~~ light - the whole personality is alight with Him, with no part dark". Now you are really, really redeemed, really converted.

Epilogue.

Perfekt

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In speaking of the new birth and of conversion Jesus used a very decisive word in both cases: "Except." "Except a man be born again he cannot see the kingdom of God." "Except ye be converted & become as little children, ye shall not enter the kingdom of heaven." Is this "Except" too harsh, ^{too narrow,} too dogmatic, too imposed? Or was He lifting up something out of the heart of reality? So that this "Except" was not imposed, but exposed? Is life saying the same thing? Yes - unequivocally, Yes.

Remember what Stanley Hall the psychologist said: "If the church allows this to ~~fall~~ fossilize then psychology when it becomes truly biological will preach it." That prophecy uttered a generation ago is now being fulfilled - psychology is preaching it - out of the deep, dark necessities of human nature is preaching it. And medicine is preaching it. The head of a medical college said to me: "If your ministers can't produce conversion, we doctors will have to. For life demands it."

And that demand stretches from the topmost best that man can produce to the bottommost worst that sin can produce - all up & down the whole gamut of life all human nature needs conversion. ~~It~~ Not some - all. There is no exception to this "Except."

And the best that religion can produce apart from conversion is not good enough. Religion

comes under this "Except ye be converted," Take St. Teresa, who for many years was an undisturbed, coldly & mechanically doing her round of duties & saying her prayers. One day she entered the chapel as she had ^{done} regularly for ten years past. This day, however, turned out to be different. As her eyes fell upon the cross, she really saw what was there, realized its meaning. For the first time she really understood the love of God in the suffering of Jesus and felt that that love was meant for her. She fell on her knees, surrendered all and rose up to begin a new life. Her words from this time were living words. Where the statement of others fell upon unresponding hearts, the words of this nun quickened the souls of those who heard her. It was the Holy Spirit who awakened her to the meaning of the cross and it was the Holy Spirit ~~the~~ likewise who turned her ministry into a vibrant power-giving instrument of redemption. A devoted and dedicated nun needed ~~nothing~~ conversion.

And devoted Christian ministers need the same. Here was an earnest, but beaten & empty young minister who posted a church with this on the Notice Board: "Jesus Christ is in this place. Anything can happen here." It struck him. He went in, knelt at the altar of prayer and surrendered his frustration & emptiness. Jesus Christ was in that place. And met him. He went out of there a

new man and is in a ^{now} marvellously fruitful ministry.
~~His~~ ^{His} need of conversion ~~extends~~ ^{extends} this need of conversion
 from the topmost of human need ~~it extends~~ ^{it extends}
 to the bottom most.

This need of conversion extends from the
 topmost of human need to the bottommost. The
 head of Alcoholics Anonymous, which has been
 used to rescue tens of thousands from alcoholism,
 speaking before the American Psychiatric
 Association, related that after a long period of
 drinking during which he was unable to quit, he
 thought: "If there be a God, He will show himself."
 "The result," he said, "was instant, electric, beyond
 description. The place lit up, blinding white.
 I knew only ecstasy and seemed on a mountain.
 A great wind blew, enveloping & permeating me.
 It was not of air, but of spirit. Blazing came
 the tremendous thought, 'You are a free man'.
 Then ecstasy subsided. A great peace stole
 over me." And he was a free man & then began the
 amazing work of freeing others.

I sat with a leading editor on the Pacific
 Coast & when he told me he had been an alcoholic
 I could scarcely believe it. There were no marks of
 alcoholism upon him. But "Yes," he said, "with quiet
 dignity, 'Alcohol got the better of me - gradually got
 me. I fought, but I knew I was beaten. So I
 went to ^{our institutions to} see if science could help me. Into this

institution they brought a man in an awful condition. I remarked to a doctor: "That man is in an awful condition, isn't he?" "Yes," said the doctor, "but within a year he'll be well. Within a year you won't be well." It struck me like a blow. Those words ran through my mind like a funeral dirge. I walked out under the stars that night lonely & defeated. And there I remembered what a leper said to Jesus: "O Jesus, if thou wilt thou canst make me ^{clean}," & the reply of Jesus was swift: "I will, be thou clean." So I lifted my hands to heaven & I cried: "O Jesus, if thou wilt thou canst make me clean," and the answer was swift: "I will be thou clean." That moment the power of alcoholism was broken in my life. I haven't touched it since, haven't desired it since. It was gone." And that great editor opened one ~~drawer~~ drawer of his desk & showed me the notes he had for editorials & then opened the other & showed me a Bible. "That Book is the basis of my life & my editorials."

Nothing but conversion could have changed that man & that young minister, & ~~made~~ both at the topmost of need, and nothing but conversion could have changed the head of Alcoholics Anonymous & that editor, at the bottommost of need. And nothing but conversion can change the people in the churches or outside the churches who represent the in-betweeners. And "Marry" represents the in-betweeners. She is the most radiant Christian I know & yet her aunt

said of her ^{that} before her conversion: "Her attitudes
were all ¹wrong".

Conversion converts everything - from alcoholism
to attitudes and everything between. There is no
substitute for conversion. If the church loses its power
to convert it has lost its right to be called Christian.

Into this jaded age, losing its nerve & turning
to substitutes, there comes the good news of conversion
from anything to Everything.